THE JEWS OF KHAZARIA

AN EXERCISE IN ABSURDITY

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PREFACE

In antiquity, especially during the time of the ancient Egyptians, Greeks and Romans, persecution of Jews (known as Hebrews or Israelites in ancient times) was not libelous. Jews were persecuted and enslaved because their numbers were a threat, such as in Egypt, or because they refused to assimilate and submit to occupying powers in Judea. This persecution of Jews was localized and the occupiers eventually moved on.

With the emergence of Christianity as the official religion of the Roman Empire in the 4th century C.E., Jews became subject to libels and theological slander that created hatred of Jews globally, simply for being Jews. Over the centuries, these anti-Jewish libels morphed depending on the theological and societal climate and became an ever-growing Jew hating organism whose many faces were, and are, seen simultaneously as murderers of God, killers of Christians, haters of Christianity, usurers, Luciferians and global manipulators.

The most recent manifestation of Jew hatred is the Khazaria conversion to Judaism theory. Although this myth was initially propagated in the 1800s as an attempt to invalidate Ashkenazi Jews, since the rebirth of Israel the Khazaria conversion story has snowballed.

In the 21st century, armed with every possible historical libel thrown at the Jews, the Khazarian Mafia theorists not only promulgate a contemptible image of the Christ killing, blood thirsty Jew, they also demonize the Jewish State of Israel. Based on their claim that Ashkenazi (German, Eastern European and Russian) Jews were Khazars who converted to Judaism around the 9th century C.E., they dispute that Ashkenazi Jews are 'real Jews'. Furthermore, because a large percentage of Jews worldwide are Ashkenazi and because they were actively involved in the reestablishment of the Jewish State, the Khazaria conversion theorists claim Israel is an invalid Jewish State. What they overlook is that even if a single person in that region, or anywhere, converted to Judaism, according to Jewish law that person is a Jew.

Based on the information they publicise, it seems propagators of the 'Khazaria conversion' story don't know that the story is nothing more than an allegory published by a 12th century Spanish Jew, Yehudah Halevi.

Although we can sort of understand why some non-Jews, even educated ones, accept the story of a Khazar conversion to Judaism, we are bewildered by the number of Jews who accept the story to be true. It is unfortunate that some Jewish media sites and even Jewish historians promote the 'Khazaria conversion' as an historical event, without foreseeing the implications. Possibly they just fell in love with the story. As Mark Twain once said: "Never let the truth get in the way of a good story."

OUR ANALYSIS

When we began researching the story of the Khazars, we didn't begin with the aim of invalidating the claims of a Khazar conversion to Judaism; we began by watching *Europa the Last Battle, The Fall of the Cabal* and *The Sequel to the Fall of the Cabal* series – some of the most anti-Jewish and anti-Zionist propaganda since WW2.

This series of videos claim that Jews have become the owners of the global financial and banking system, which has allowed them to manipulate mass communication, distort educational curricula and influence political decisions globally. Zionism, Communism and the Bolshevik Revolution are portrayed as Jewish plots to control the world. The series also present a revised version of the history of the Holocaust, which basically undermines or denies its authenticity. In addition, the series claims a New World Order has been imposed through the expansion of Zionist imperialism that is intended to disintegrate Western civilization and produce a 'white' genocide. This global Zionist domination would be implemented through the 'Khazarian Mafia' consisting of 'fake' Ashkenazi Jews, who started their plan of world dominance since their migration from Khazaria to Europe in the 10th century.

Our starting point was to counter the accusations made in these series of videos. Nothing more. As step by step we researched these bizarre claims, we discovered the origin of the supposed Khazar conversion and the reason for the ludicrous theories about Ashkenazi Jews.

Over two years in the making, we offer you this book to demonstrate not only that the claims of a 'Khazarian Mafia' are farcical, but also to expose the agenda behind them.

We will also demonstrate that the story of Khazaria's conversion to Judaism has no historical basis - it is purely an embellishment of an allegory titled *Al Kuzari* written by 12th century Jewish philosopher and physician, Yehudah Halevi, and a few fragments of earlier and later stories and forgeries. Halevi's *Al Kuzari* has not been taught in Jewish academies as a history book; rather it has been studied as a philosophical and theological dissertation on Judaism.

Other than Halevi's *Al Kuzari*, a few versions of a Khazaria conversion story were found in unreliable circumstances, all slightly different and elaborated with the adding of names and different perspectives.

Centuries later, these stories were misrepresented, twisted and used as a weapon against the Jews by those who wished to deceive and by those who didn't mind being deceived. The deception continues to snowball at an alarming rate and is used to vilify Jews in the most absurd, irrational ways.

The most important part of this research was to reach a conclusion that makes one hundred percent Jewish sense, because without Jewish validation the Khazaria conversion story cannot be true. The importance of this cannot be emphasised enough, as the worst perpetrations against the Jewish people have always begun with false rumours.

There are many varying opinions and speculations about Khazaria's supposed conversion, but none are definitive, many are contradictory and primary sources have not been found. In effect, if it were not for European Jews returning to Israel in the 1800s, the myth of the 'Ashkenazi Jewish Khazars' would not have been created and no one would care about Khazaria, a country that may have existed 1000 years ago.

Let us take you on a journey to show how the myth of Khazaria's conversion to Judaism unfolded. We will begin with rumours and stories about Khazaria, then back to 8th century Spain and the world of Jewish philosophers and allegorists. As we continue, you will meet a variety of characters who played a part in the development of the Khazar myth: story tellers, authors, historians, frauds, plagiarizers, politicians, religious fanatics and propagandists. The road we travelled is not straight by any means, and it is important that we go down some side tracks to show how the story evolved.

We have done our best to recreate the context and dynamics of each development. Don't read quickly. The journey is long and often complicated. Enjoy.

INTRODUCTION

The 'Wandering Jew' is a very real character in the great drama of Jewish history. He has travelled from Ur of the Chaldees to Canaan and Egypt and then back again to the Holy Land and then to Assyria and Babylon and the farthermost cities of the far-flung Roman Empire. He has travelled as nomad and settler, as fugitive and conqueror, as exile and merchant and scholar, as homeless and pilgrim, as collector and as ambassador. He was of necessity multilingual and therefore master of many languages and able to make himself understood wherever other Jews were to be found. He was the ideal commercial traveller and interpreter.[1]

During Medieval times on his travels with Muslims and Christians, the Jew heard and told fascinating stories full of familiar and foreign interest. Jewish travellers often told and wrote stories of the regathering of the Lost Ten Tribes of Israel, as this phenomenon was a sign of the near redemption. Many added one of the Ten Tribes to their own name as an encouragement to the poor and oppressed "sons of the captivity," to strengthen their hearts to perform the Law of God:

> Peace be with you our brethren, sons of the captivity, and peace to Jerusalem, the city of our glory… Peace to all the elders of Israel, and to the faithful in the law of God and to its interpreters, its priests and Levites and all the tribes of Israel and Judah great and small. May the Lord Strengthen your hearts in the Law and in the true prophet Moses, our teacher, the servant of the Lord.
>
> - The Letter of Eldad the Danite [of the Tribe of Dan] to the Jews of Spain according to the text printed in Italy, 1480.[2]

Over the centuries, letters of encouragement, diaries, excerpts of Israel's history and a great many stories were told and written down by Jewish travellers. Many have been found, accumulated and published. The story of the Jews of Khazaria was one of them.

Khazaria is said to have been a kingdom that stretched from the Caspian to the Black Sea and that existed between the 7th and 10th centuries C.E.[3] It is said that the Khazar King, his court and military ruling class converted to Judaism around 740 C.E. Some say that later, the entire Kingdom of Khazaria converted to Judaism as the state religion. It is also said that after the Kingdom of the Khazars was destroyed in the 10th century**,** the 'Jewish Khazars' migrated to Europe where they supposedly formed the Ashkenazi Jewish community.

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[1] Elkan, Nathan Adler, ed., *Jewish Travellers*, Introduction, 1930, G. Routledge & Sons, Ltd., London, xi, accessed from https://archive.org/details/McGillLibrary-108936-464/page/n3/mode/2up

[2] ibid. p5.

[3] D. M. Dunlop, *The History of the Jewish Khazars,* 1954, Princeton University Press, p242.

There is no substantial evidence that supports this story (as we will show). There is no reliable written evidence by either the Khazars themselves (Khazaria left no written records), or the Jews of surrounding countries. More importantly, there are no local relics or archaeological remains that support the existence of a Jewish community in Khazaria. Relics, written records and archaeology represent people in the past, their stories and their history. There are no civilizations or substantial communities that left nothing behind.

The first broadly published mention of a Khazar conversion to Judaism began with a five-part allegory titled *Al Kuzari: A Book of Arguments and Demonstration in Aid of the Despised Faith,* written by one of the most renowned Jewish scholars, philosophers and poets, Yehudah Halevi (1075-1141). Halevi's entire allegory is symbolic of his own interaction with the religions of 12th century Spain – Christianity, Islam and the Karaites (an anti-rabbinic Jewish sect). The conversion aspect of the story is short, taking up Part 1 and the first paragraph of Part 2, of Halevi's five-part dissertation. In the remaining parts, Halevi simply uses the 'conversion story' as a hypothetical platform upon which to demonstrate the merits and superiority of Judaism.

The main scope of Halevi's *Al Kuzari* is a theological and hypothetical dialogue between the King of Khazaria and a philosopher, a Christian scholar, a Muslim scholar and a Jewish rabbi. Halevi created a fictitious story where the King of the Khazars, wanting to choose a religion for himself and his Kingdom, summoned representatives of each religion to persuade him why their religion was the best. At the end of the allegory, the Khazar King chose Judaism.

Until the 19th century, the Khazar conversion to Judaism story was nothing more than an interesting story, a myth repeated and often embellished to entertain and enthuse audiences. It was not until the 1800s that to suit various agendas, the myth of the Jews of Khazaria was presented as an historical fact. The myth became even more distorted by propagators of the 'Khazarian Mafia theory', one of the most extreme and dangerous tools of Jew hatred in history.

ADDRESSING THE TERM ‘ANTISEMITISM’

Before we continue with the story of the Khazars, we need to look at the origins of the term ‘antisemitism’.

The German journalist, Wilhelm Marr (a Jew hater himself) was the first to coin the term ‘antisemitism' in 1879, when he founded the *Antisemites' League* - the first organization devoted exclusively to promoting political antisemitism. The term ‘antisemitism’ was initially used as a way of distinguishing between the old religious Jew-hatred and the modern political, racial and social opposition toward Jews. Eventually it became a way of describing all forms of hostility toward Jews, past and present.

The term ‘antisemitism’ is also used as a defence whenever anything Jewish is criticized and unfortunately has been too widely adopted by Jews when describing hostility against Jewish communities. Around the end of the 20th century, the term ‘antisemitism’ became appropriated by Arabs (thought to be the descendants of the Biblical *Shem* - the origin of the word ‘Semite’), while the term was not coined to include Arabs at all. The expression ‘antisemitism’ has well passed its use-by date and needs to be called for what it is - hatred of Jews.

Chapter 1

ABOUT THE KHAZARS

WHAT WE KNOW

We don't really know anything solid, consistent or conclusive about Khazaria, as the origin of the Khazars is not precisely known. Literacy and written records are what constitute a civilization, but no Khazar literary works, records, relics or documentation have ever been found.[4]

The following information is based on hearsay and a few short statements made by mostly Muslim writers who had never been to Khazaria. This information cannot, therefore, be considered 'history' but rather, variations of stories passed down in communities over hundreds of years.

WHAT IS SAID

The Kingdom of Khazaria was supposedly founded around the 7th century C.E. It stretched from the Caspian to the Black Sea and its capital, Itil, was at the mouth of the Volga River.[5] The Kingdom of Khazaria lasted for around 300 years, until it was overtaken by the Prince of Kiev in 969 C.E.[6] The dating is uncertain, because Khazaria didn't leave any written records.

Khazaria is described as a land mass that included much of today's western Russia and Kazakhstan, eastern Ukraine, Azerbaijan, the northern Caucasus, Georgia and north-eastern Turkey. Most historians say that the Khazars were a semi-nomadic Turkic people,[7] whilst others say they were a Finnish tribe,8 or a belligerent half-Mongolian people,[9] or Persians.[10]

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[4] Shaul Stampfer, *Khazar Myth and Jews of Eastern Europe*, interview March 2021, accessed from https://www.youtube.com/watch?v=MdZY109zNXc&t=15s

[5] Solomon Grayzel, *A History of the Jews*, 1963, The Jewish Publication Society of America, Philadelphia, p280.

[6] Cecil Roth, *A Short History of the Jewish People*, 1948, Horovitz Publishing Co. LTD., London, p288. Eban, *My People – the Story of the Jews*, 1968, Behrman House Inc., p145.

[7] Eric Maroney, *The other Zions: the lost histories of Jewish nations,* 2010*,* Rowman & Littlefield, p53.

[8] Hyman Goldin, *Universal History of Israel*, *Volume III*, 1935, Hebrew Publishing Co. New York, p31. Heinrich Graetz, *History of the Jews*, *Volume III*, 1946, The Jewish Publication Society of America, Philadelphia, p138-141.

[9] Solomon Grayzel, *A History of the Jews*, 1963, The Jewish Society of America, Philadelphia, p280.

[10] Dunlop, op. cit. p16.

Douglas Morton Dunlop (1909–1987), a British scholar of Islamic and Eurasian history and author of *The History of the Jewish Khazars*, describes the appearance of the Khazars based on what some Arab authors wrote. The descriptions, however, are significantly different: the 13th century Arab author, ibn-Said al-Maghrebi, described the Khazars as having white complexions with blue eyes, their hair flowing and predominantly reddish; the 8th century Arab philologist, Khalil ibn Ahmad, described the Khazars as slanty-eyed, like the Mongols.[11]

Based on these depictions, the Khazars may have been fair skinned, with red hair and blue eyes, or dark haired with dark skin. At that time, combinations of these appearances were found in most countries across Europe and even in some parts of Asia. However, the physical appearance of the Khazars would not be important, if it were not later used to racially identify Ashkenazi Jews. In the 'Khazarian Mafia' theories, Eastern European Jews are depicted as predominantly having red hair and fair appearance, despite many having a typical Middle Eastern look that can include fair or dark skin and hair.

Language is a vital aspect of every society because it defines culture and identity. In order to distort the origin of Ashkenazi Jews and enhance the misconception that Ashkenazi Jews were Khazars who converted to Judaism, Khazarian Mafia theorists attribute the Yiddish language to Khazar origins. Yiddish, however, originated in Germany and is mostly a medieval German language mixed with Hebrew words. This shows that Jews living in Germany spoke Hebrew and therefore originated in Judea. It also shows that Jews had lived in Germany long enough to create a language. In fact, Jews migrated from Judea to Germania, known to Jews as *Ashkenaz*, before the 1st century C.E., which predates the Khazar kingdom by at least 600 years. This information can be found in the historical writings of Flavius Josephus.[12]

Yiddish incorporated and modified words from other languages wherever Jews settled and lived. Although many languages were spoken in the Khazaria region, there are no Yiddish words that can be linked to those regions. As Jews migrated from Western Europe into Eastern Europe and Russia, the Yiddish language went with them.

Douglas Dunlop describes Khazar politics and system of government as a dual leadership. The Khazar chief was called *Kaqan;* he was greater in authority than the King, except that it was the King who appointed him.[13]

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[11] ibid. p11.

[12] Flavius Josephus, *The Works of Josephus, Antiquities of the Jews,* Book 1, chapter 6, 1995, trans. William Whiston, Hendrickson Publishers, Inc., USA. Josephus, *Antiquities*, Latin, English, Greek, accessed from: https://www.latinjosephus.org/antiquities/

[13] Dunlop, op. cit. p97.

As you can see, information is scant. We know little about the Khazars and no one was really interested in this 'Khazar kingdom'… until someone said that at some time during the 9th century C.E., they converted to Judaism.

MUSLIM SOURCES

Reports about Jews in Khazaria first made a scant appearance in Muslim works in the 10th century. For these authors, the Khazaria conversion was a curiosity and not an issue requiring serious attention.

The most prominent Muslim author who mentioned Khazaria was the 10th century Persian writer, Alī Al-Masʿūdī. According to Al-Masʿūdī, the King of Khazaria and his suite embraced the tenets of the Jews during the reign of Harun al-Rashid, the fifth Abbasid caliph of the Abbasid Caliphate.[14] Harun al-Rashid lived from 766 – 809 C.E., which doesn't line up with the dating of other authors, who put the conversion date later. But given that there are no written records about Khazaria, anyone's guess is as good as the others.

Al-Masʿūdī also gave an account of the justice system of Khazaria, stating that Islam had the final say in important judicial matters. In his pamphlet, *Murūj al-dhahab wa maʿādin al-jawāhir* (*Meadows of Gold and Mines of Gems*)*,* written between 943 C.E. and 947 C.E., he wrote:

> In accordance with the constitution of the Kingdom of the Khazar, there are nine supreme judges in the country; two of them for the Moslims; two for the Khazars, who follow the laws of the Pentateuch [Torah] in passing sentence; two for the Christians, who follow the laws of the Gospel in their decisions and one for the Slavonians, Russians, and the other pagan population. The pagan judge decides after the heathen laws; if any important case comes before him [the King], he refers to the Moslim judges and lets them decide after the law of the Islam.[15]

This is an unusual report, as the laws of any country are determined by the ruling authority. If the early laws of Islam (Shariah) were decisive in Khazaria, it indicates that Islam prevailed, not Judaism or Christianity.

Al-Masʿūdī said he could not insert the history of the conversion of the Khazar to Judaism in his book *Meadows of Gold* and referred the reader to former works.[16] Al-Masʿūdī wrote two previous works - *Akhbār al-zamān* (*The History of Time*) and *Kitāb al-awsaṭ* (*Book of the Middle*). Both these books have been lost.

[14] Al-Masūdī', op. cit. p407.

[15] ibid.

[16] ibid.

There are a few other Muslim sources who wrote about Jews in Khazaria, but their accounts are very brief, contradictory and cannot be considered as anything more than rumours they had heard. None of these writers claim to have been to Khazaria:

> In 912 C.E., Ibn Ḫurdâḏbih briefly wrote about Jewish merchants, the *Râḏâniyya* (Radhanites), who passed through Khazaria as part of their trans-Eurasian itinerary. His surviving text says nothing about Khazar Jews.[17]
>
> In 985, Al-Muqaddasî describes Khazaria as "a broad district beyond the (Caspian) sea, a land of squalor and woe, of many sheep, honey and Jews." Al-Muqaddasî further states, "They converted to Islam since they had earlier been Jews."[18]
>
> In 1094 C.E., Al-Bakrî stated: "In general, the Khazars are Muslims and Christians. Among them are (also) idolators. The smallest of the groups among them is the Jews."[19]

Other than these scant Muslim references to Khazaria, there are no 9th century historical accounts or primary sources of a Khazar conversion to Judaism and such an event is not mentioned by any Jewish scholars of that era. Professor Shaul Stampfer, a researcher at the Hebrew University of Jerusalem, states:

> The Arabic sources are best understood as rumors, and the other sources are not convincing. In other words, there never was a conversion of a Khazar King or of the Khazar elite.[20]

CHRISTIAN SOURCES

There are no known primary Christian sources about a Khazar conversion to Judaism.

THE LOCATION OF KHAZARIA

There is almost no information given on the location of Khazaria or its boundaries, as the Khazars left no written records. Some authors say Khazaria was situated between the lower course of the Volga and the northern slopes of the Caucasus, extending as far as the lands round the Sea of Azov [connected to the Black Sea] and

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[17] Ibn Ḫurdâḏbih, *Kitâb al-Masâlik wa'l-Mamâlik*, cited in P. Golden, *The Conversion of the Khazars to Judaism*, 2007, p147, 148. https://www.researchgate.net/publication/303087691_The_conversion_of_the_khazars_to_judaism

[18] ibid.

[19] ibid.

[20] Shaul Stampfer, *Did the Khazars Convert to Judaism?* 2013, p38, accessed from https://www.jstor.org/stable/10.2979/jewisocistud.19.3.1?read-now=1&seq=38#page_scan_tab_contents

even farther west to Kiev and the middle Dnieper River [flows from Russia, through Belarus and Ukraine, to the Black Sea].[21]

In an alleged 'Reply of King Joseph' (the last King of Khazaria) to 9th century Jewish Spanish academic, Hasdai ibn Shaprut (see Appendix 4) it states:

> As to your question concerning the extent of our land [the Kingdom of Khazaria], its length and breadth, know that it is situated by the banks of a river near the sea of Georgia, towards the region of the East, a journey of four months. The length and breadth of it is fifty square parasangs, together with its suburbs and adjacent hamlets. Israelites, Mohammedans, Christians and other peoples of various tongues dwell therein. The second, together with the suburbs, comprehends in length and breadth, eight square parasangs. In the third I reside with the princes and my servants, and all my officers. This is a small city, in length and breadth three square parasangs [272 square kilometres. 1 parasang = 5.56 kilometres]… a distance of twenty parasangs [110 kilometres] to the great river Arsan [in the Caucasus]… This too I add that the limit of our land towards the Eastern region is twenty parasangs journey [110 kilometres], as far as the sea of Georgia; thirty, towards the South; forty, towards the West.[22]

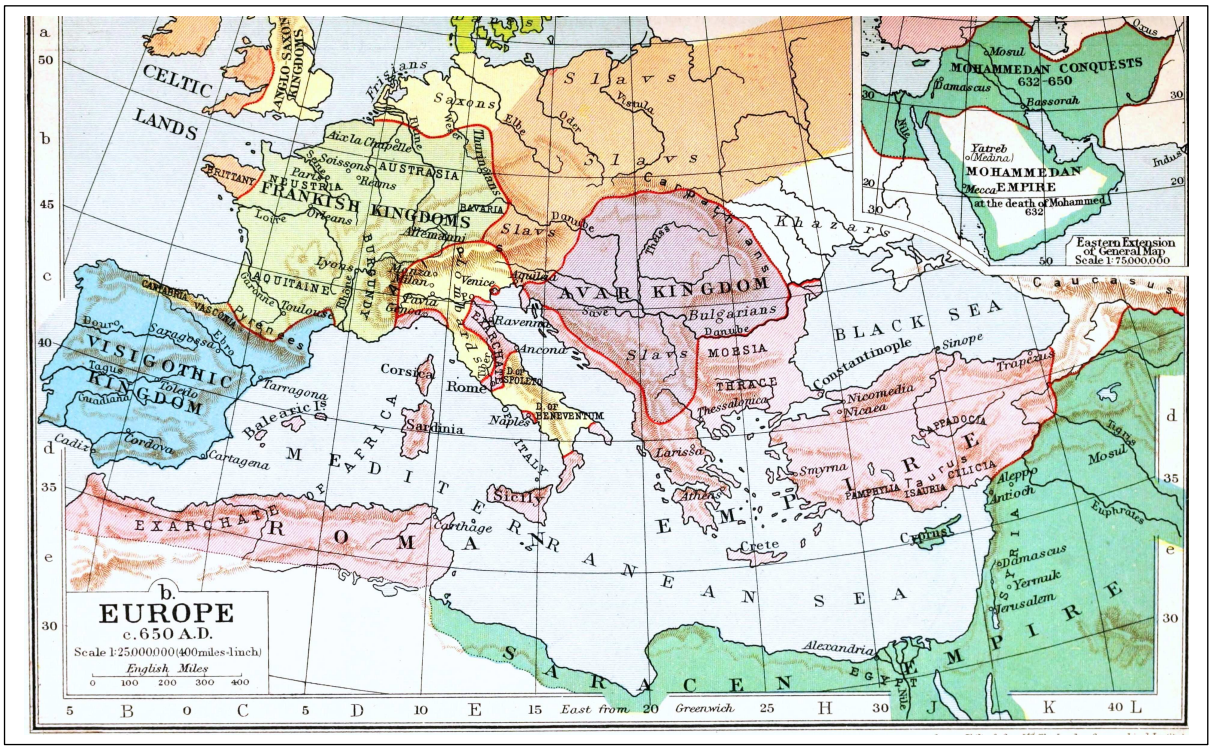
This is the only written 'primary' information on the location of Khazaria; but distance and months of travel does not make for precise borders. This description of Khazaria's location reads more like something from the Chronicles of Narnia.

The maps below show how the location and portrayal of 'Khazaria' evolved over time, based on politics and agendas. Maps made before the 7th century or after the 10th century are not relevant, as either way Khazaria did not exist.

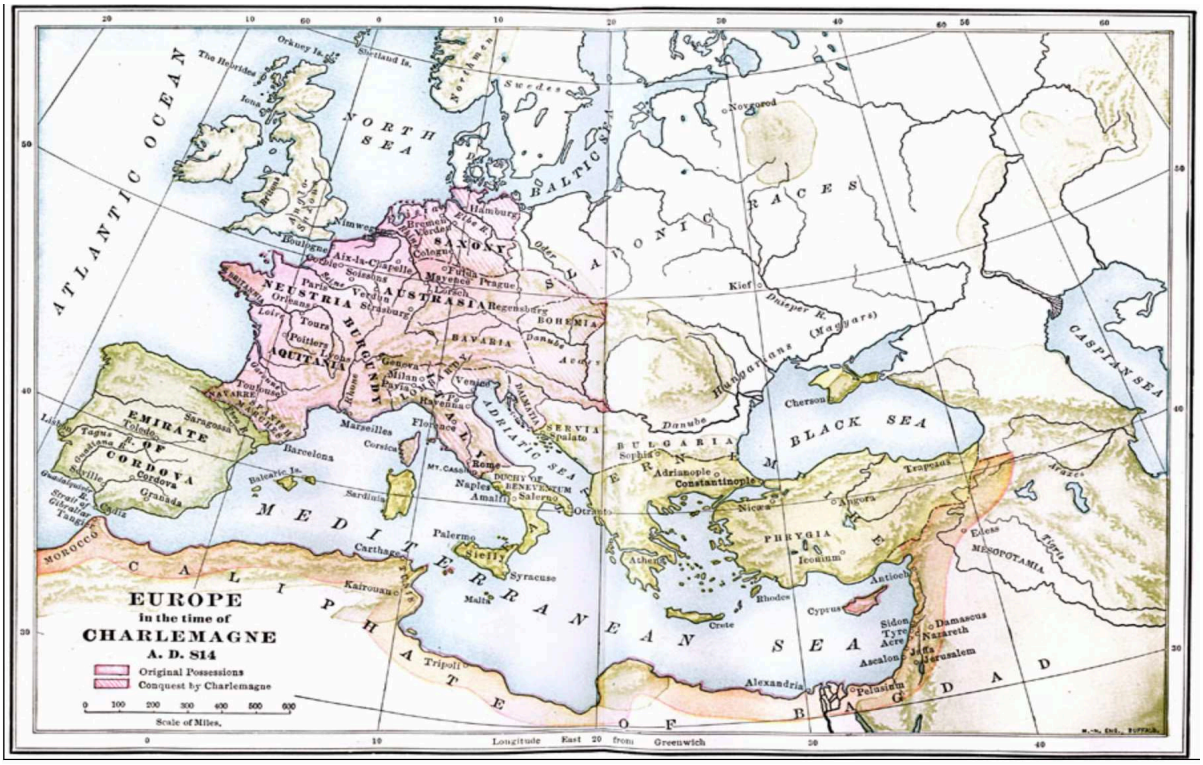
[21] Dunlop, op. cit. p ix. Graetz, *Volume 3*, p141

[22] See Appendix 5.

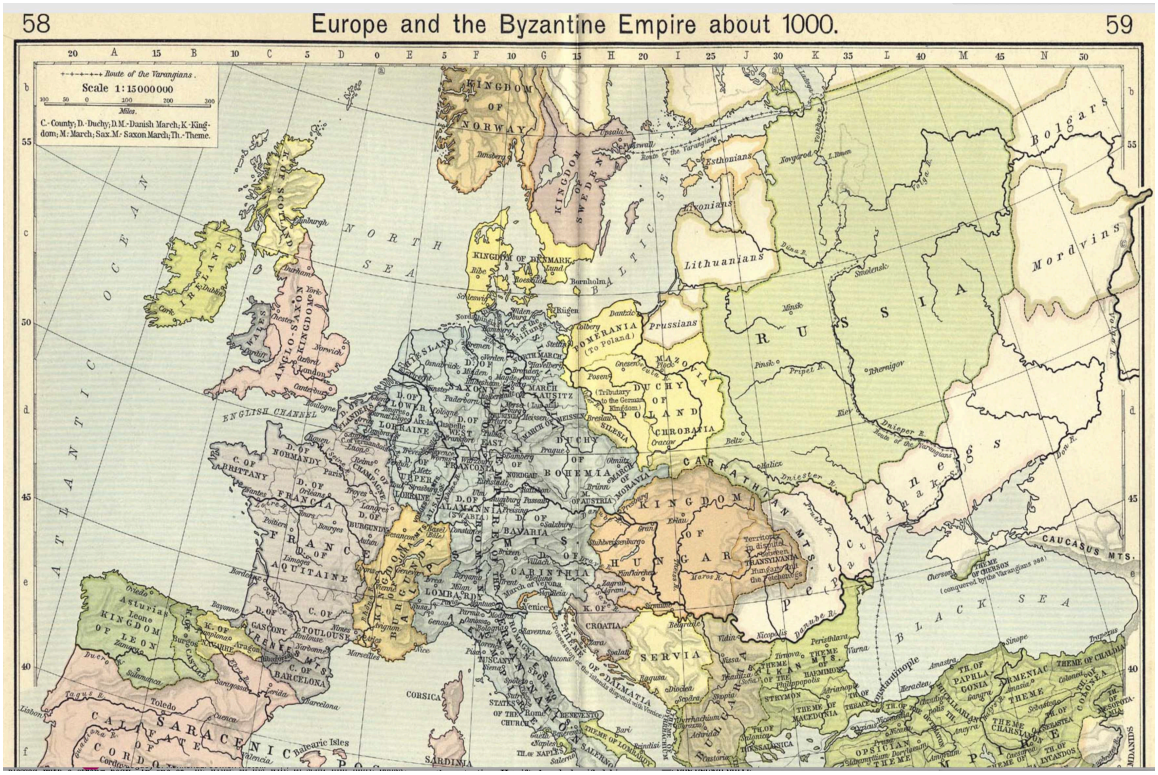
Map 1: Europe 650 C.E. [A.D.] In this map, the region titled *Khazars* has no definitive borers. This may be due to the Khazars being no more than tribes living in that region.



Map 2: Europe in the time of Charlemagne - first Emperor of the Western Roman Empire, 768 to 814. Velhagen & Klafing. In this map, Khazars are not mentioned at all.



Map 3: Europe and Byzantine Empire 1000 C.E. There is no mention of Khazars or Khazaria on this map. Khazaria was overtaken around 969, but it is unlikely that a new map was made during that thirty-year gap.



Map 4: The Kingdom of Khazaria began to appear in maps of the mid to late 19th century. *Chazars* is shown on this map of Eastern Europe in the latter part of the 10th century but does not delineate borders or even imply Khazaria is a country. It's just a name of possible tribes in that region.

Map 5: This map of the Empire of Charlemagne, printed in 1853 by D. Appleton, New York, shows *Kingdom of Khazaria.* This one also does not demarcate borders or imply that Khazaria was a country.

Item #291531 EUROPE IN THE TIME OF CHARLEMAGNE. Engraver, Colorer.

Map 6: This map, used by Khazarian Mafia theorists, shows very delineated borders and is vaguely similar to the 1887 and 1853 maps. The difference is that someone has put in borders and the Khazaria area is much larger than on other maps. You can find this map on Pinterest, Reddit, or websites about the Khazarian Mafia theory. There is no information on its source.

This propaganda map in used on Kevin Brook's khazaria.com website.

Chapter 2

THE MAKING OF A STORY

ALLEGORY IN JUDAISM

From the Jewish prophets of three millennia ago, to the time of Jesus, to this day, allegorical interpretation is practised in philosophical circles among Jewish scholars who endeavour to coordinate philosophy with Jewish scripture. Whilst Jewish philosophers stressed that the literal reading of scripture was true, at the same time they strove to unravel deeper meanings[23] through allegories and metaphors.

Such allegories, stories and parables have been passed down from generation to generation, shared in Jewish communities, academies and in settings with listeners of other faiths. Like all allegories they were expounded upon, adapted to suit various situations and used as a basis for other literary and philosophical works. Jewish allegories and parables often had messianic themes to encourage demoralised exiled Jews, reminding them that they had not been forgotten or abandoned by God.

In Jewish scripture and religious texts such as the Talmud and Midrash Rabbah (a compilation of Jewish parables and allegories),[24] there are many hundreds of parables and allegories through which Rabbis taught and captivated their audiences. Shlomo Yitzchaki (1040 –1105), known as **'**Rashi', and Avraham ibn Ezra (1040 – 1105) were two of the most prominent defenders of the literal interpretation of the scriptures and both extensively used allegory to expound upon Jewish scripture and literature.

This is especially true for the *Song of Songs* interpreted allegorically by both writers. Rashi sees the history of Israel's sufferings in *Song of Songs*, whilst Avraham ibn Ezra philosophically describes it as an allegory of the duet of love between God and Israel, the intimate union of the soul with God.

Another powerful allegory in Jewish scripture is the prophet Ezekiel's vision of the Dry Bones, which speaks of a future time of unimaginable suffering for the Jewish people in exile and also alludes to the resurrection of the dead at the end of days (see Appendix 1). After the Holocaust, two thirds of European Jewry were reduced

[23] B. Netanyahu, *Don Isaac Abravanel, Statesman and Philosopher,* 1972, The Jewish Publication Society of America, Philadelphia, p102.

[24] Talmud: codified Jewish Oral Law, commentary and discussion. Midrash Rabbah: published in the 6th century C.E. It contains homiletic, ethical and moral interpretations of the Scriptures as expounded by the Rabbis during Talmudic times.

to ashes and bones. Jews worldwide felt as though all hope was lost. Then within three years the hope of the Jewish people was restored; they went back to the Land of Israel and became a vast army.

The method of using parables and allegories was also used by Jesus, a Jew himself. In the parable of the Prodigal Son, Jesus uses a powerful allegory to reveal God's response towards a repentant person and how the community should also respond toward such a person (see Appendix 2).

In the parable of the Prodigal Son, no names are given in the story, either of persons or places. For almost 2000 years the allegory of Jesus has been expounded upon by Christians. Many millions of sermons have been given and books written, none exactly the same as the original parable found in the Gospel of Luke. Different perspectives have been added and new concepts introduced to the narrative, focussing on a particular aspect of the story. Some versions are long, others are short. Parables and stories are repeated because the scenarios are believable, but not necessarily because they are true.

Halevi's *Al Kuzari*, which mentions Khazaria's conversion to Judaism, is such an allegory; and whilst this part of *Al Kuzari* is a splendid story, the complete absence of names tells us it is not an account of history. History is not written without names.

Chapter 3

THE JEWS OF SPAIN (SEFARAD)

The Jews of Spain maintained the academic, religious and spiritual leadership of diaspora Jewry for nearly 500 years.[25] For six centuries prior, the centre of diaspora Jewish life was in Babylonia (modern day Iraq). The Jewish community in Babylonia was an autonomous, spiritually powerful and scholarly Jewish community. Its scholars, the *Amoraim* (interpreters), were those who completed the Babylonian Talmud.

Medieval Spain was a time and place where Jews, Christians and Moslems lived in reasonable harmony; a creative period of tolerant co-existence where Jews were able to practice their religion more openly than they could in Christian Europe. During this Golden Era for Spanish Jewry (900-1200 C.E.), many Jews in Spain excelled in science, poetry and medicine. Spain was the seat of research and clear reasoning, where Jews were able to rise to the highest offices of state.

Christians, Muslims and Jews in Spain would participate in internal dialogues as they questioned and defended their own convictions in the face of continual challenge. These dialogues and disputations lay at the heart of the culture of the medieval Mediterranean world and were both informal and formal methods of intellectual controversy, using a wide body of debate literature, both poetic and prose, parables and allegories, both historical and fictional.[26]

Much of the content of medieval Jewish literature of this time reflected the pain of separation from the Land of Israel. Even in enlightened Spain where Jews attained high positions in the world's affairs, most Jews were poor and disheartened and the messianic hope was vital in the emotional and spiritual survival of Jews as a community. For this reason, Jewish poets and philosophers wrote allegories and poetry that spoke of the messianic era when Jews would be regathered to Israel, creating an atmosphere full of anticipation and hope, which the Jews of Spain, rich and poor, lived and breathed.

Messianic speculation of this nature engaged some of the best minds in Spain, including such leading Jewish figures as Hasdai ibn Shaprut, Yehudah Halevi, Solomon ibn Gabriol**,** Abraham ibn Daud, Moses Maimonides, Moses ibn Ezra and Isaac Abravanel. These extraordinary Jewish thinkers engaged in open polemics with Christians, Muslims and opposing Jewish sects such as the Karaites, whose belief systems attacked rabbinic orthodox Judaism. Their arguments and discourses often found their way into sermons and books, as was the

[25] Goldin, *Volume III*, op. cit. p50.

[26] Brian A. Catlos, *Interfaith Dialogue and Disputation in the Medieval Mediterranean*, 2018, published in Brill, Medieval Encounters 24, p505.

case in Yehudah Halevi's famous philosophical allegory, *Al Kuzari: A Book of Arguments and Demonstration in Aid of the Despised Faith.*

HASDAI IBN SHAPRUT IBN EZRA (915-970 C.E.)

Hasdai ibn Shaprut was of the noble ibn Ezra family. He was the leader of Córdova's 10th century Jewish community, a Talmudic scholar, physician, poet and diplomat, fluent in Hebrew, Arabic and Latin and especially known for his interest in remote Jewish communities. The name of Hasdai ibn Shaprut was the most elevated in 10th century medieval Spain.

Shaprut was the physician of Caliph Abd ar-Rahman III in Córdova and as the first Jew to become the Caliph's Chief Diplomatic Adviser, was often called upon to engage with the diplomats of foreign lands. When the envoys of Emperor Otto the Great returned to Germany, they declared that the Jew, Hasdai, surpassed any diplomat with whom they had negotiated.

Until Shaprut, Spanish Jewry had been dependent upon Babylonia, the great centre of Jewish culture and learning, for guidance in matters of Jewish law. This changed when Shaprut, by virtue of his wealth, invited Jewish sages from Babylonia, North Africa and Southern Italy to Spain. He financially supported them, established Jewish academies and provided them with libraries.[27] Hasdai ibn Shaprut's greatest long-lasting achievement was the founding and financing of a Spanish academy for Talmudic study, which soon became the most important in the world and began the long succession of distinguished Jews in Spain.[28]

The Mediterranean world in which Hasdai ibn Shaprut lived was an environment of multiple and over-lapping elites and groups who identified with a particular doctrinal ideology. Muslims, Jews and Christians of various orientations lived amongst each other in an environment in which individuals engaged in disputations, mixing socially, competing and collaborating economically and serving in each other's administrations and armies.[29] Disputations took place in the courts of Kings, in the public marketplace and in private homes, over distance via correspondence, or through the crafting of polemic. Within the imaginations and internal dialogues of individuals, they questioned and defended their own convictions in the face of continual exilic challenges.[30]

The schools of the ibn Ezra family, to which Hasdai ibn Shaprut ibn Ezra and Yehudah Halevi belonged, created some of the best examples of allegorical works of that period.

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[27] Curt Leviant, ed. *Masterpieces of Hebrew Literature: A Treasury of 2000 Years of Jewish Creativity,* 1969, Ktav Publishing House, New York, p158.

[28] Abraham Leon Sachar, *A History of the Jews*, 1968, Alfred Knopf, New York, p170.

[29] Catlos, op. cit. p503.

[30] ibid, p504.

YEHUDAH HALEVI (1075-1141)

Yehudah Halevi, the famous Jewish scholar and physician, was born in 1075 in Toledo, Spain. Halevi was considered a distinguished and brilliant rabbi, a master of poetry, philosophy and kabbalah. He grew up in the Christian North of Spain, where he was educated in traditional Judaism at the Rabbi Isaac Alfasi Yeshiva, one of the leading Talmudic schools. He also studied at the Moses ibn Ezra school of Hebrew poetry in Granada. Halevi was admitted to court circles in Toledo and Córdova, as a prominent physician.

Halevi's celebrated book, *Al Kuzari*: *A Book of Arguments and Demonstration in Aid of the Despised Faith,* is the first publication to briefly mention the story of a Khazar conversion to Judaism. In the first part of his book, Halevi uses the conversion rumour as a platform to show the superiority of the Jewish faith. *Al Kuzari* is not a history book and was never taught as such; it is a philosophical allegory on the merits of Judaism. Unlike the rest of his book, the Khazar conversion story is entirely hypothetical and fictional.

Almost two hundred years after Hasdai ibn Shaprut, Halevi's Spain was still home to Christians, Jews and Muslims who continued to engage in dialogues and theological disputations. It is in this same setting that Yehudah Halevi created his allegory, *Al Kuzari*.

The short narrative of a 'Khazar conversion to Judaism' included in *Al Kuzari,* draws on rumours which Halevi would have heard through the ibn Ezra family circles and academies, or in discussions with his contemporaries such as Abraham ibn Daud and Rabbi Yehudah Barzilai from Barcelona. As the most prominent scholars in 12th century Spain, they would have known of a conversion to Judaism in Khazaria four hundred years earlier and not just a rumour going around. The conversion of an Empire the size of Khazaria would have been well documented in the Jewish records of that era. But it wasn't.

During his life, Halevi wrote 800 poetic songs in which he lamented the condition of Israel's exile and the aspiration of the return to Zion. Based on a dream he had of Zion, Halevi wrote his song, *In the Temple* where he sees himself taking part in the ancient Temple sacrifices and listening to the song of the Levites. As a Levite and singer, Halevi wrote of a time when Jerusalem and the Temple would be restored and he could fulfill his purpose in the Land of Israel. Halevi knew that a time would come when Israel would be the centre of the nations, governed by Divine Law, a place where all people could come.

Upon completing *Al Kuzari*, Yehuda Halevi wrote his poem *My Heart is in the East*:

My heart is in the East, but the rest of me far in the West. How can I savour this life, even taste what I eat? How, in the bonds of the Moor, Zion chained to the Cross, can I do what I've vowed to and must? Gladly I'd leave all the best of grand Spain for one glimpse of the ruined Shrine's dust.[31]

Declaring that the dream of the return to Zion could never be realized anywhere other than in the Land of Israel, Halevi ends *Al Khuzari* with words:

> Jerusalem can only be rebuilt when Israel yearns for it to such an extent that they embrace her stones and dust.[32]

In 1142, Yehudah Halevi left Spain and journeyed to Israel via Alexandria, Egypt. Legend has it that while he was prostrating himself at the walls of Jerusalem singing his Songs of Zion, an Arab rode his horse upon him and pierced him with his sword. The date of his death and place of burial are unknown.[33]

In 1167, twenty-seven years after Halevi had completed *Al Kuzari*, Rabbi Yehudah ibn Tibbon, a physician and famous translator, translated Halevi's dissertation from Arabic to Hebrew.[34] It was through this translation that *Al Kuzari* became known to Jewish commentators, philosophers and prominent rabbis from that time on.

[31] Hillel Halkin, *In the Temple (Sanctuary)*, *The Selected Poems of Yehudah Halevi*, p20, 21, http://nextbookpress.com/download/The_Selected_Poems_of_Yehudah_Halevi.pdf

[32] Yehudah Halevi, *Al Kuzari*: *A Book of Arguments and Demonstration in Aid of the Despised Faith,* Hartwig Hirschfeld, 1946, Pardes Publishing House Inc., p 261.

[33] Goldin, vol III, op. cit. p83. Leon Poliakov, *The History of Anti-Semitism*, 1974, Shocken Books, New York, p102.

[34] Leviant, op. cit. p439. Goldin, vol. III, op. cit. p105.

Chapter 4

YEHUDAH HALEVI'S ALLEGORY

Al Kuzari

A Book of Arguments and Demonstration in Aid of the Despised Faith

The famous allegory and philosophical work, *Al Kuzari,* is the creation of Yehuda Halevi, one of Spain's greatest Jewish philosophers, physicians and scholars. Halevi wrote *Al Kuzari* about two hundred years after the Kingdom of Khazaria ceased to exist.

Halevi sets his allegory in the 8th century, at a time when the countries surrounding Khazaria - the city of Kiev, Russia, Georgia (Tbilisi) and Turkey - already had established Jewish communities. Khazaria did not have a Jewish community of its own, was not part of the Islamic empire, nor of the Holy Roman empire. It was the perfect place, invented or real, to choose as a setting for an allegory. An empty stage is the best place for a story.

Yehudah Halevi wrote his five-part allegory about a story he had once heard,[35] not read. He begins by saying he was asked to explain the principles of rabbinic Judaism and to refute the objections raised against it by Christians, Muslims and Karaites (a Jewish sect which sought to undermine rabbinic Judaism).[36] Halevi continues with a dissertation in dialogue form, which he wrote in Arabic.[37]

Al Kuzari presents a hypothetical dialogue between five fictional characters: the King of the Khazars, a philosopher and spokesmen for Islam, Christianity and Judaism. Using these dialogues as a platform on which to elevate the merits of rabbinic Judaism against all other religions, Halevi puts questions and answers in each character's mouth, similar to the questions and answers in his real-life discussions and debates. In Part 1 and the beginning of Part 2, Halevi gives each spokesman the opportunity to defend his beliefs against the criticism of the other two. The rest of the book contains only the dialogue between the Rabbi and the Khazar King, devised composed in such a way to create a near unprecedented commentary on the Jewish faith. It is important to note that none of the characters in *Al Kuzari* are given names.

[35] Halevi, op. cit. p31.

[36] ibid.

[37] Goldin, vol. III, op. cit. p79, 80.

In order to compose his dissertation, Yehudah Halevi used a Jewish method of exegesis through which he expounded his extensive commentary on Judaism and also to convey that the content is purely allegorical and philosophical. The method is called *PaRDeS.*

Pardes means 'paradise' in Hebrew. It is also is an acronym - *PaRDeS* - for *Peshat* (the simple, literal meaning or subject matter of a text), *Remez* (clue), *Drash,* (parable or story) and *Sod* (that which is hidden within the text).[38] The *PaRDeS* principle is used in all Jewish orthodox literature: the Tanakh (Jewish scriptures), Talmud, Midrash (parables) and Kabbalah (concealed interpretation), as a methodical vehicle to convey a concept or meaning on multiple levels.

In *Al Kuzari*, an example of *peshat* is as follows:

> I was asked to state what arguments and replies I could bring to bear against the attacks of philosophers and followers of other religions and also against Jewish sectarians [Karaites] who attack the rest of Israel.[39]

In this passage, Halevi tells us the literal meaning (subject matter) of his dissertation - presenting a dialogue through which to address anti-Judaism sentiments of the day.

Drash is the story itself: who (the characters - the King, the philosopher, the Muslim scholar, the Christian scholar and the Jewish rabbi); when (about 400 years ago) and where (Khazaria).[40] In *Al Kuzari,* the *drash* is very short, as it is not a fundamental part of Halevi's allegory, but merely a backdrop.

The use of *remez* (clue) is the most dominant part of the narrative, showing that *Al Kuzari* is an allegory, not an historical account. Throughout *Al Kuzari*, Halevi gives clues to the reader or listener that elements of the story could not have occurred in a place called 'Khazaria', or simply not factual. The following are just a few examples:

The first *remez* (clue) in *Al Kuzari* is in the opening paragraph:

> It reminded me of something I once heard about the claims of a rabbi who lived with the Khazar King. The latter, as is known from historical records became a convert about four hundred years ago.[41]

[38] Gershom Scholem, *Kabbalah*, 1978, Penguin Books, USA, p172.

[39] Halevi, op. cit. p31.

[40] ibid.

[41] ibid.

As there are no historical records of Khazaria's conversion to Judaism, Halevi refers to the conversion story as something he had "once heard." If the conversion to Judaism had taken place, it would have been documented by Jewish scholars in the 200 years between the alleged conversion and Halevi's time. Halevi would have therefore not have just heard about it, he would have also read about it. Also, historical accounts don't begin with the words: *It reminded me of something I once heard…* This wording is almost always used at the beginning of a parable or fictional story, like "*Once upon a time*…"

Another *remez* (clue) is seen in the following sentence:

> They sent to various countries for scholars and books and studied the Torah.[42]

If a country the alleged size of Khazaria had converted to Judaism and if scholars and books had been sent there for the purpose of establishing schools of study, the event and the names of the schools and the scholars would have been documented by every Jewish institution and taught in every Jewish school from that time onward. But there are no Jewish history books or texts of that era that give an account of such a monumental event in Jewish history.

This poses yet another question: with no documentation, how could Halevi have known the details of this extremely complex conversation and commentary that apparently took place four hundred years prior to his time? The in-depth content of *Al Kuzari* could not have possibly been written based on a story he heard.

Some very significant *remezim* (clues) are found in the following passage that indicate the story is fictional. Halevi wrote:

> Their chronicles also tell of their prosperity, how they beat their foes, conquered their lands, secured great treasures; how their army swelled to hundreds of thousands, how they loved their faith, and fostered such love for the Holy House that they erected a Tabernacle in the shape of that built by Moses.[43]

Khazaria left no chronicles that told of their prosperity, or how they beat their foes, conquered lands, secured treasures, or of an army that swelled to hundreds of thousands.

The mention of the Tabernacle (*Mishkan*) - the portable sanctuary that the Israelites carried with them in the wilderness and considered to be the earthly dwelling place of God - is particularly important in telling the reader this is not a true story. The Tabernacle served as the primary place of worship for the Israelites in Israel until

[42] ibid. p72

[43] ibid.

the First Temple was built in Jerusalem by King Solomon. The Tabernacle was never replicated outside of the Land of Israel and Halevi knew that doing so was not permissible by God. He wrote:

> No function can be perfect except there [Israel]. Many of the Israelite laws do not concern those who do not live there; heart and soul are only perfectly pure and immaculate in the place which is believed to be specially selected by God.[44]

Halevi's extremely sophisticated exposé of Judaism in *Al Kuzari* is also a *remez* (clue) that the discourse between the rabbi and the King of Khazaria is fictional. It is far-fetched to imagine that a pagan Khazar King, even newly converted, would have understood any of the in-depth commentary on Judaism and the deeply philosophical nuances. Jewish scholars devote decades of study to these things.

Another *remez* (clue) that shows the Khazaria conversion story is not a true story, is that Jews living in that era did not actively make converts. In 531C.E., Roman emperor, Justinian, legalized the Justinian Code that made conversion to Judaism punishable by death.[45] The purpose of this was to induce Jews to convert to Christianity and to show Christians the superiority of the church over the synagogue. This is a very important *remez,* because Halevi wrote *Al Kuzari* to demonstrate that Judaism was indeed superior to Christianity. Undoubtedly, there would have been Christian and Muslim readers of *Al Kuzari,* who would have believed the story to be true - a confronting report that the King of the Khazars, after much deliberation, had chosen Judaism above Christianity and Islam.

So far, we have examined parts of the text where Halevi uses *Peshat* (literal meaning), *Drash* (a story or parable) and *Remez* (clue). But what about *Sod* (hidden)?

Other than Halevi's commentary on the scriptures which have hidden meanings, such as the mysteries of creation, the Names of God and the in-depth commentary on the Temple and the sacrifices, there is something else *hidden* in the text: Halevi himself is hidden, as he plays the persona of all the fictional characters – the King, the philosopher, the Christian scholar, the Muslim scholar and the Jewish rabbi - characters to which he gave no names. Halevi used each persona as a means of putting forward questions and answers to support his dissertation on the superiority of the Jewish faith.

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[44]ibid. p259.

[45] *The Enactments of Justinian: The Code, Book I*, accessed from https://droitromain.univ-grenoble-alpes.fr/Anglica/CJ1_Scott.htm#10; James Parkes, *The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism*, 1964, Penguin Books p246, 247.

There is yet a third and more important, unmentioned persona in *Al Kuzari*: the Jewish reader. Every reader, every teacher and every student is inspired by this extraordinary dissertation on Judaism; its spiritual and philosophical impact has not diminished over time. Whilst every exposition on the Jewish faith is holy, as Rabbi Tzvi Kook said: "*Al Kuzari* is the Holy of Holies."

Written over a period of twenty years between 1120 and 1140 and simply known as *Kuzari* amongst Jewish scholars, Halevi's allegorical dissertation is one of Judaism's greatest and most widely studied works in medieval Jewish philosophical thought. *Al Kuzari* is not a history book.

In the centuries following Yehudah Halevi, Jewish academies and many renowned rabbis acknowledged *Al Kuzari* for its brilliant exegesis on Judaism:

> Rabbi David ben Judah Messer Leon (1470-1526), an Italian rabbi and Talmudic authority wrote: "*The Kuzari* includes all belief of the Jewish tradition obligatory for all Jews in order to attain holiness and purity. It must be studied prior to any other book of philosophy."
>
> Rabbi Elijah, the Gaon of Vilna (1720-1797) was born in Lithuania, in the Russian Empire and was one of the most influential Jewish leaders in modern history. The name Gaon (genius) was ascribed to him for his vast knowledge of the Torah, Talmud, Midrash and biblical exegesis. He wrote: "*The Kuzari* is holy and pure. It contains the fundamental principles of Israel's faith and the Torah."[46]
>
> Rabbi Samson Raphael Hirsch (1808–1888), a German scholar and rabbi, wrote: "The author of *The Kuzari* was one of the very few who stood with their intellectual efforts entirely within Judaism and built [Judaism] up out of its own inner concepts."[47]
>
> Rabbi Tzvi Yehudah Kook (1891- 1982) was a prominent Orthodox rabbi in the Land of Israel and son of Abraham Isaac Kook, the first Ashkenazi chief rabbi of British Mandatory Palestine. He wrote: "We have merited several holy books in matters of faith, each one and its style. All of them are good and important. But despite all that, *The Kuzari* is the Holy of Holies. It centres on the Jewish people, on the special level, the *segulah* [treasure] of Israel."[48]

[46] Rabbi Elijah, the Gaon of Vilna, *Tosefeth Ma'aseh Rav,* cited in Yehudah Halevi, *The Kuzari: A Book of Arguments and Demonstration in Aid of the Despised Faith, Kindle edition,* 2017, translated and annotated by Rabbi Chanan Morrison.

[47] ibid. Rabbi Samson Raphael Hirsch.

[48] ibid. Rabbi Tzvi Yehudah Kook.

Al Kuzari has been available for centuries in various languages, showing us the continuity of interest in Halevi's philosophical work over a period of 900 years to date. Following are some of the translations that have been published:

In 1140 Yehudah Halevi completed his dissertation, *Al Kuzari,* written in Arabic.

In 1167 Rabbi Yehudah ibn Tibbon translated *Al Kuzari* from the Arabic to Hebrew.

A 15th century Ladino version, edited by Moshe Lazar, emerged a generation before the establishment of the Holy Office of the Inquisition in Spain.

In 1506 the first printed Hebrew translation of *Al Kuzari* was published in Italy by the Soncino Press.

In 1593 Judah ben Joseph Moscato reprinted a version of Rabbi Yehudah Tibbon's Hebrew translation.

In 1657 Johannes Buxtorf published the Latin *Liber Cosri* (*Book of the Kuzari*).

In 1663 Rabbi Jacob Abendana published a Spanish version – *Cuzary: Libro de Grande Sciencia y Mucha Doctrina* (*Book of Great Science and Much Doctrine*).

In 1887 Hartwig Hirschfeld translated from the original Arabic - *Kitâb al-ḥujja wa'l-dalîl fi naṣr al-dîn al-dhalîl* (*Book of Refutation and Proof on Behalf of the Despised Religion*) - into German.

In 1905 Hartwig Hirschfeld published an English translation of the Arabic.

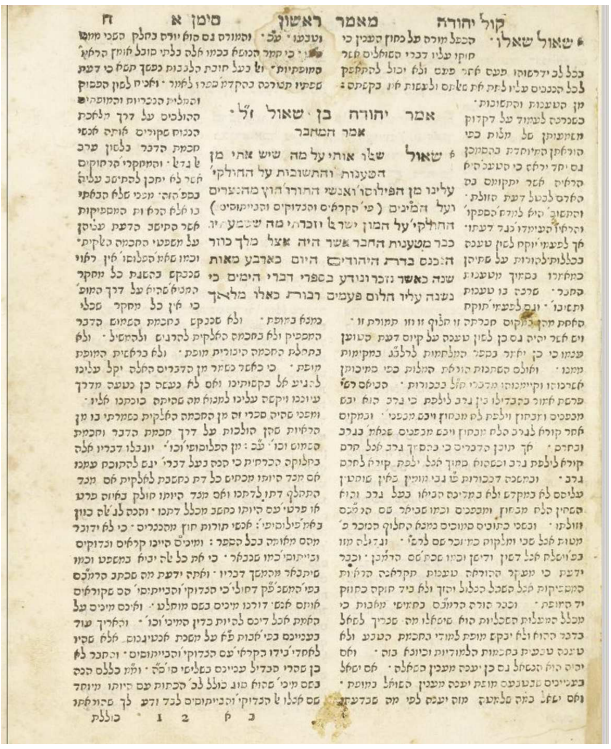
In 1994 Rabbi Charles Touati published *Le Kuzari* - a French translation from the original Arabic.

Below is a page from the 1593 edition of Rabbi Yehudah Tibbon's *Al Kuzari.* The layout is like a page from the Talmud.[49] The subject matter (Mishna/*Peshat*) is in the centre, surrounded by Yehudah ben Joseph Moscato's commentary. Moscato was one of the most distinguished rabbis, authors and preachers of the Italian-Jewish Renaissance.

[49] Judah, ha-Levi, *Sefer ha-Kuzari*, translated from the Arabic into Hebrew by Judah ibn Tibbon, with commentary by Judah Aryeh Moscato, 1593, published by Ṿenitsi'ah: Zu'an Di-Garah, accessed from https://archive.org/details/JEHUDAHALLEWI/mode/2up?q=הסנגרי

Moscato's layout clearly demonstrates *Al Kuzari* is a study text, not a history book.

Talmud Berachot 2a *Al Kuzari Page 1*



In the subtitle of *Al Kuzari*, Halevi describes his allegory as *A Book of Arguments and Demonstration in Aid of the Despised Faith*. No better word than 'despised' describes how Judaism and Jews have been labelled and treated by Christianity and Islam over a period of around 1800 years; in the words of Isaiah the prophet: a people despised and rejected, a people of sorrows and grief, [seemingly] smitten by God and afflicted.[50]

Through his allegory, Halevi hoped to strengthen the Jews of Spain and all Jews with renewed faith in Judaism and that contrary to the teaching of the Church and the Mosque, Judaism was not an inferior, superseded religion, rather, it was the most elevated religion of all.

Despite the treatment of Jews amongst the nations, Halevi asserts that the Jewish faith is "the most elevated; and although Israel amidst the nations is like the heart amidst the organs of the body, it is at one and the same time the most sick and the most healthy of them."51 The Jews, concludes Halevi, are the relic of the Children of Israel, for they constitute in themselves the evidence for the Divine Law on earth.[52]

[50] Halevi, op. cit. p95. *Tanakh*, op. cit. Isaiah 53.

[51] Halevi, op. cit. p95.

[52] ibid. p39.

Chapter 5

A RUMOUR ABOUT A STORY

Along commercial roads that went through the region referred to as 'Khazaria', a rumour had developed amongst Arabs, Jews and others who may have travelled together. The rumour was that the first King of the Khazars had adopted some Jewish traditions. Although vague, the rumour spread mostly among some Jewish and Arab travellers and received brief attention by a few Arab writers, as mentioned in chapter 1.

By the early 12th century, the rumour about a Khazar conversion had surfaced in the Jewish community as well, with the mention of correspondence between Spain's renowned Jewish scholar, Hasdai ibn Shaprut and a King Joseph, the alleged last King of Khazaria. There is no evidence, however, that Hasdai ibn Shaprut visited Khazaria, nor that he wrote to a Khazar King.

We hear nothing more about Khazaria until four Jewish scholars gave very brief written remarks about its conversion to Judaism. Three of these scholars were 12th century Spanish contemporaries - Yehudah Halevi, Rabbi Yehudah Barzilai of Barcelona and Abraham ibn Daud. Then there is a gap of four hundred years until the fourth Jewish scholar, Isaac Akrish, mentions the story in the 16th century.

RABBI YEHUDAH BARZILAI (1035-1105)

Yehudah ben Barzilai of Barcelona was a Spanish philosopher, Talmudist and one of the greatest codifiers of the Middle Ages. Rabbi Barzilai wrote that he saw a copy of a letter apparently written by a certain King Joseph of Khazaria. Barzilai knew that never in Jewish history had an entire Kingdom converted to Judaism and he was therefore sceptical of the Khazaria conversion story. He wrote:

> We have seen the copy of a letter which King Joseph, son of Aaron, the Khazar priest, wrote to Rabbi Hasdai bar Isaac. We do not know if the letter is genuine or not and if it is true that the Khazars, who are Turks, became proselytes. It is not definite whether all that is written in the letter is fact and truth or not. There may be falsehoods written in it, or people may have added to it, or there may be error on the part of the scribe.[53]

Rabbi Barzilai doesn't mention having seen a letter written by Hasdai ibn Shaprut to King Joseph. Given Shaprut's elevated reputation, such a letter would certainly have interested him and he would not have been so dismissive of the 'Reply of King Joseph'. Like thousands of stories and allegories circulating in medieval

[53] Dunlop, op. cit. p132.

Spanish communities, Rabbi Barzilai would have considered the 'Reply of King Joseph' just another interesting story.

ABRAHAM IBN DAUD (1110–1180)

Abraham ben David Halevi ibn Daud, a Jewish historian, philosopher and physician, was known to cite documents that he saw himself, or heard about from others and report data which he heard in conversation.

In his book, *Sefer Ha-Kabbalah,* Daud wrote that he had *heard* of a Khazar conversion to rabbinic Judaism and that the Khazar King, Joseph, had sent a letter to Hasdai ibn Shaprut informing him of the conversion.[54] Daud, however, does not mention a letter of inquiry from Shaprut.

It was not until the 16th century that Halevi's *Al Kuzari* was embellished by a Jewish itinerant speaker and teller of stories and parables, Isaac Akrish ben Avraham.

[54] Abraham ibn Daud, trans. Gershon D. Cohen, *Sefer ha-Qabbalah*, 2010, The Jewish Publication Society, p93.

Chapter 6

THE EMBELLISHMENT OF THE STORY

ISAAC AKRISH BEN AVRAHAM

Isaac Akrish (1489 - 1575) was a Jew born in Spain at the time of the Spanish Inquisition and subsequent expulsion of Jews. Isaac Akrish was not an historian, but a writer of stories and teller of parables. Interestingly, the word *Akrish* אקריש in Hebrew is a play on the word *sheker* שקר, meaning a lie or untruth.

Whether Akrish was his real name or a pen-name, Isaac Akrish spent his life visiting Jewish communities around the world, telling stories of encouragement to often-dispirited communities who were longing for the restoration of the Jewish nation. Undoubtedly having read Yehudah Halevi's *Al Kuzari,* Akrish elaborated on Halevi's allegory by introducing a new dimension to the messianic theme: the names of characters and the return of the lost Ten Tribes of Israel.

On his travels between Constantinople and Cairo, Akrish said he saw correspondence between a King Joseph of Khazaria and Hasdai ibn Shaprut, Spain's greatest scholar. Akrish didn't say exactly where he found this correspondence, but said an Abyssinian (Ethiopian) official invited him to visit the "Kingdom of the Jews… for their border is near to mine."[55] We know from Akrish's words that this scenario is simply a part of his story, as Ethiopia doesn't border with Khazaria, not even close. In addition, this encounter with an Abyssinian official would have taken place six centuries after Khazaria ceased to exist. To which Kingdom, then, did this Abyssinian refer?

Akrish never went to this "Kingdom of the Jews" (because it wasn't there) but decided to print the 'letter of Shaprut' and the 'Reply of King Joseph', to give strength and hope to the demoralised Jewish communities he visited. These communities were subjected to poverty and daily harassment and each day longed for the restoration of Israel.

Although a country called Khazaria ceased to exist six hundred years before Akrish, it was still a good story that whilst the Messiah had not yet come, somewhere the Jews had a Kingdom and dominion.[56] Akrish was a learned man, knowing that the return of the Ten Tribes, the building of the tabernacle and the restoration of the Jewish nation could only occur in the Land of Israel. Hence, in the preface of a Hebrew pamphlet titled *Kol*

[55] Jeremy Pfeffer, *MS 193 - Two Unrelated Texts* (i) *An Allegory on the Culpability of Speech for the Evils it Facilitates and (ii) the Khazar Correspondence.*

[56] ibid.

Mevasser (*A Voice Heralding Good Tidings*), Akrish states that despite the many stories he had heard about the existence of a sovereign Jewish nation where the Ten Lost Tribes had regathered, they were not true stories:

> Throughout my life, I have heard people talk about the Lost Tribes, saying that there are places where Israelite Kings rule, lacking nothing but the Temple service and prophecy... And that they wage wars and have conquered and subjugated other nations... But, like many others, I found this hard to believe...[57]

In 1577, Isaac Akrish published his version of the 'Khazaria conversion' story in *Kol Mevasser*. He included two letters: one was a letter apparently from Hasdai ibn Shaprut to King Joseph inquiring about Khazaria's geography, the people's way of life and religious practices. The other was King Joseph's reply to Hasdai ibn Shaprut. As a letter written by Hasdai ibn Shaprut has never been found and King Joseph's reply is ambiguous, we can ask: did Akrish write both letters himself?

In both Shaprut's and King Joseph's letters we see the use of the *PaRDeS* formula throughout. If the letters of Shaprut and Joseph were written as an allegory to be discussed between a teacher and his students, then certainly the *PaRDeS* method would be used, as is done to this day. But to assume they were real letters between Shaprut and a Khazar king, is improbable. *PaRDeS* is used in Jewish biblical exegesis and kabbalistic allegories for the purpose of study and discussion, in the context where all parties understand the *PaRDeS* principle. Not in correspondence between strangers.

In the 'letters of Hasdai ibn Shaprut and King Joseph of Khazaria', the use of *PaRDeS* can be seen in the following passages:

Peshat (literal meaning and subject matter): he saw correspondence between King Joseph of Khazaria and Hasdai ibn Shaprut.

Remez (clue): the Ten Tribes, the Tabernacle, the Abbysian (Ethiopian) encounter and many other clues (listed below).

Drash (the story): the content of Shaprut and King Joseph's letters.

Sod (hidden in the text): his name, *Akrish* אקריש, a play on the Hebrew word *sheker* שקר meaning 'liar' – a teller of fictitious stories. Hidden also is that he wrote both letters himself. An additional *Sod* is that the *PaRDeS* formula is used in King Joseph's letter.

[57] ibid. p8.

It is unlikely a Khazar king, even a converted one, would have been familiar with these four types of Biblical interpretation. If this level of complex Jewish study and communication was taking place in Khazaria, Jewish scholars in the region would have written about it. But they didn't. It is therefore safe to conclude that Akrish, well versed in Jewish exegesis, would have written the letters himself as part of his story telling.

THE LETTER OF HASDAI IBN SHAPRUT (APPENDIX 3)

The only person to have published a 'letter from Hasdai ibn Shaprut to King Joseph of Khazaria', is Isaac Akrish. There are several clues that indicate Shaprut's letter was no more than a story likely invented by Akrish himself. Following are a few examples of clues:

Shaprut's supposed letter of inquiry to King Joseph begins as follows:

> I, Hasdai, son of Isaac, son of Ezra, belonging to the exiled Jews of Jerusalem, in Spain, a servant of my Lord the King [Joseph], bow to the earth before him and prostrate myself towards the abode of your Majesty, from a distant land. I rejoice in your tranquillity and magnificence and stretch forth my hands to God in Heaven that He may prolong your reign in *Israel*.

The first *remez* (clue) is right at the beginning - a reference to *Israel,* not Khazaria. From the very start we know that this is a metaphor of a future Israel, not a Kingdom called 'Khazaria' near western Russia and Kazakhstan.

Shaprut's letter further states:

> I always ask the ambassadors of these monarchs about our brethren the Israelites, *the remnant of the captivity* [the Ten Lost Tribes of Israel]. At length mercantile emissaries of Khorasan told me that there is a Kingdom of Jews who are called Khazars…[58]

Another *remez* (clue) is the reference to the "remnant of Israel" or the Ten Lost Tribes (to be discussed later). Jews familiar with the events of the 'end of days' know that only in the land of Israel would Jews be regathered, including the Ten Lost Tribes that constituted the northern tribes of Israel exiled by the Assyrians in 700 B.C.E. The messianic metaphor of the Ten Tribes was and is often used in Jewish parables and allegories, particularly for Jews in the diaspora to reassure them that God has not forgotten his ancient people.

Hasdai ibn Shaprut was the head (Nasi) of the Jewish congregations of Córdova and of Jewish interests and studies throughout Spain and elsewhere. Shaprut was the most prominent Jewish scholar of the time who was

[58] Leviant, op. cit. p161. See Appendix 3.

in touch with remote Jewish communities by sending Jewish emissaries to inquire about other Jews.[59] He would have known through his own sources if a Kingdom the size of Khazaria had converted to Judaism; and if Shaprut knew, all the Sages of Jewish academies from the Iberian Peninsula to Babylonia and North Africa would have known. But nothing was written.

THE REPLY OF KING JOSEPH – (APPENDIX 4)

The validity of the reply of King Joseph to Hasdai ibn Shaprut is also questionable. In this letter, the name 'Bulan' is given to the Khazar King and Jewish names to his apparent successors. The 'Reply of King Joseph' is the first published document about a Khazar conversion where names are mentioned. This is a clue that Akrish wrote the letter himself, using names to enhance the story for his listeners, as is the way of stories and parables.

In King Joseph's letter, references from the Torah, the Psalms and the Prophets are used to describe messages King Bulan received from God in a dream:

> I will bless you, I will multiply you…[60] I will establish your Kingdom for ever.[61]

These words are found in the Jewish scriptures concerning Abraham:

> I will surely bless you, and I will greatly multiply your seed as the stars of the heavens...[62]

And to King David:

> And your house and your Kingdom shall be confirmed forever before you; your throne shall be established forever.[63]

These passages are a representation of the messianic era, the fulfilment of God's promise to Abraham regarding the Land of Israel and God's promise to King David concerning the messianic dynasty. They have absolutely nothing to do with a place called 'Khazaria'.

[59] Elkan, op. cit. Introduction, p xiii.

[60] Leviant, op. cit. p164, 165. See Appendix 4.

[61] ibid. p. 165.

[62] *Tanakh,* op. cit. Genesis 22:17-18.

[63] ibid. 2 Samuel 7:16.

Another clue that Akrish's letters are parables and stories is that Khazaria supposedly built synagogues and colleges and sent for many of the wise men of Israel.[64] This same clue was used by Yehudah Halevi in *Al Kuzari.* If the Khazar conversion to Judaism had taken place and if the converted King of Khazaria had invited Sages to settle in his dominions, founded synagogues and schools, the rabbinic authorities in the region and especially in Spain, would have heard and written about it and certainly mentioned the names of the Sages. But they didn't.

The most obvious *remez* (clue) that the 'Reply of King Joseph' to Hasdai ibn Shaprut is fictional, is the building of the Jewish Tabernacle in Khazaria with all its requirements – the ark, the menorah, the altar, and the holy vessels:

> Returning in peace, he consecrated the wealth which he had acquired to God, and out of it constructed a tabernacle, ark, candlestick, table, altar, and sacred vessels, which are preserved and remain with me to this day.[65]

The building of the Tabernacle (*Mishkan*), also mentioned by Halevi in *Al Kuzari,*[66] is the most important *remez* for Jews that the entire scenarios of both Akrish and Halevi are fictional. Any Jew familiar with the scriptures and other religious Jewish texts would know that the Tabernacle will only be seen on the Temple Mount in Jerusalem, not in some obscure place.

The Khazar conversion story would have been spread in the travels of Jewish academics and storytellers; not between Jews only, but also Arabs and Christians who came to listen to the great Jewish scholars of Spain. Such stories, parables and allegories were written down, passed on by word of mouth, recycled and restyled over centuries. Other than what Akrish published in *Kol Mevasser*, there is no other written version of Shaprut's letter to the King of Khazaria. Before Akrish published it, the story may have existed and passed on orally and this may have inspired Akrish to write a detailed version of what he had heard and wanted to convey. Furthermore, it is not known what written sources Akrish may have used[67] (an original letter has not been found) and there are no known other versions of Hasdai ibn Shaprut's allegory, other than what Akrish wrote.

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[64] Leviant, op. cit. p167.

[65] ibid. p166.

[66] Halevi, op. cit. p72.

[67] Westminster Quarterly, Volume X, No. 1. January, 2019, p8, 9, accessed from: https://images.shulcloud.com/13481/uploads/Documents/WS-Quarterlies/WQ-Vol-X-No.1-2.pdf.

Like all allegories and parables, it is likely that numerous versions of what Akrish published exist - some long, others short. Some may be in the Cairo Genizah[68] yet undiscovered; others may be in personal diaries and others simply lost. But to date, none have surfaced.

In 1657, some ninety years after Akrish's publication in *Kol Mevasser*, the Christian Hebraist, Johannes Buxtorf, printed the text of both Akrish's letters (the letter of Hasdai ibn Shaprut and the Reply of King Joseph) in the Preface of a Latin translation of Halevi's *Al Khuzari*, titled *Liber Cosri.* Buxtorf then published *Liber Cosri* in that same year.[69] The Preface (*Prefatio*) of *Liber Cosri* describes Akrish's pamphlet, *Kol Mevasser,* as a publication "written for Jews exiled all over the world."[70] Akrish's publication was not a text written for scholars and academics; it was written to encourage the exiles of Israel.

Kol Mevasser is housed in the library of Christ Church, Oxford England and is the only known manuscript (MS 193) of the alleged correspondence between Shaprut and King Joseph. An English translation was also published in Curt Leviant's *Masterpieces of Hebrew literature: A Treasury of 2000 years of Jewish Creativity* (see Appendices 3 and 4).

There may have been many undiscovered copies of the Khazar conversion story, some kept, others thrown away; a story that would have been written down, not as history, but as notes for a sermon or a philosophical discussion, transmitted to many Jewish and other listeners over the generations. This is the way of allegories and parables, but it is not the way to write history.

ABRAHAM FIRKOVITCH

Abraham Firkovitch is an interesting character, to say the least. He was born in 1787 into a Crimean Karaite family. Firkovitch was a collector of rare books and manuscripts and was active in the publication of works of Karaite interest, acquiring manuscripts from all over the Middle East. Firkovitch was also known as a prolific forger.[71]

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[68] A *Genizah* is a storage area in a Jewish synagogue or cemetery designated for the storage of worn-out books and documents the contain the Name of God.

[69] *Epistola R. Chasdai filius Isaaci; Responsum Josephi Regis Togarmorum ad Ras Chasdai, filium Isaaci fil. Ezra, dileclum & honoratum,* cited in *Liber Cosri,* 1660*,* Halevi, Yehudah, 12th century; Yehudah ibn Tibbon, c1120 -c1190, Johann Buxtorf, p30-52.
https://archive.org/details/kuzarilib00juda/page/n23/mode/2up?q=Akrifch, retrieved 17/10/23.

[70] ibid. p24.

[71] Avi Garelick, *The Uses and Abuses of History* vol. 4844, *Abraham Firkovich*, June 2014, accessed from https://hypocritereader.com/41/abraham-firkovich

In 1863, Abraham Firkovitch claimed to have found (or forged) a longer version of the 'Reply of King Joseph' of Khazaria to Hasdai ibn Shaprut. Firkovitch didn't say where he found this letter, only that he brought it from Egypt.[72] It is likely he was familiar with Halevi's *Al Kuzari* and Akrish's publication in *Kol Mevasser* and was therefore familiar with the 'Khazar conversion' story.

Firkovitch's version was first identified by the Russian-Jewish historian, Abraham Harkavy (1835-1919), also a Karaite Jew, among the manuscripts in Firkovitch's collection. Firkovitch's version of the 'Reply of King Joseph' became known as the 'long version', in contrast with Akrish's 'short version'.

Firkovitch's longer version has the last paragraph of Isaac Akrish's published version missing, possibly because it doesn't support Karaite theology that rejects the study of rabbinic Oral Law, or the messianic redemption.

The missing last paragraph in Firkovitch's 'long version' is as follows:

> And as for us, our eyes are to the Lord our God, and to the sages of Israel, and to the Yeshivot (Rabbinical Seminaries) in Jerusalem and Babylon and we are a long way from Zion, though we have heard that they erred in most of the answers [to this question] and we know nothing…But the destruction of His Sanctuary, the cessation of its Service and the troubles we endure, cannot be a small matter to Him…and we have only the prophecies of Daniel… And God, the God of Israel, will surely hasten the Redemption and gather up our scattered exiles in our lifetime… and in the lifetime of the whole House of Israel…[73]

Because the removal of this paragraph technically makes Firkovitch's version shorter than that of Akrish, we can conclude that Firkovitch added other information that made his version 'longer'. Although many historians and authors mention this 'long version', we have not found any who have published it in its entirety. Curt Leviant (born 1932), a retired Jewish Studies professor and author of *Masterpieces of Hebrew literature*, published Akrish's two letters – the letter of Hasdai ibn Shaprut and the Reply of King Joseph – but did not publish Firkovitch's 'long version' and does not even mention Abraham Firkovitch.
As we have been unable to locate the full text of Firkovitch's 'long version' anywhere, in any language, we are more than happy to be shown where it is accessible.

[72] Solomon Schechter, *An Unknown Khazar Document,* Jewish Theological Seminary of America, p183, accessed from https://www.academia.edu/42185893/Solomon_Schechter_An_Unknown_Khazar_Document_Jewish_Quarterly_Review_vol._3_no._2_October_1912_181-219

[73] Pfeffer, op. cit. p11.

Firkovitch's version of the Reply of King Joseph became part of a twenty-six-page manuscript said to be written from beginning to end in the same handwriting and by the hand of the same scribe.[74] Given that the letter of King Joseph was theoretically written in Khazaria around the 9th or 10th century and the rest of Firkovitch's twenty-six-page document was written elsewhere, it is not possible that the handwriting belonged to the same scribe. Unless Firkovitch, forger extraordinaire, wrote it all himself for the purpose of creating a strong Karaite history (although fake) for religious and political purposes. It would be no surprise that Abraham Firkovitch wrote the Reply of King Joseph to Shaprut himself, as he forged thousands of documents and gravestone inscriptions, claiming that he had found them. Dan Shapira, in his article *Forging History,* states that Abraham Firkovitch invented an entire history that most Jews have never heard of.[75]

The Firkovitch collection, which includes the long version of King Joseph's letter, is currently housed in the St. Petersburg Library, in Russia. The collection was not accessible for most of the 20th century to most scholars from outside the Soviet Union,[76] except for Abraham Harkavy. As both Abraham Harkavy and Abraham Firkovitch were well known Karaites and essentially contributed to much of the Khazaria conversion to Judaism story, before we continue, we need to discuss the Karaites.

ABRAHAM FIRKOVITCH AND THE KARAITES

The Karaite Jewish sect originated in Egypt and Baghdad, Iraq, around the 7th – 9th centuries C.E. The Karaites did not believe in the basic tenants of Jewish faith such as the afterlife, the coming of the Messiah, the resurrection of the dead or in the Mishna – the codification of Jewish Oral Law. They believed that a Jew should study the scriptures independently to discover the meaning, and that each small Karaite community should interpret scripture by its own understanding and make its own regulations. This resulted in different religious guidelines between communities.[77] The belief system of the Karaites is almost identical to that of the Sadducees, whose sect was wiped out with the destruction of the Second Temple in 70 C.E. The Karaite sect was never recognized by Orthodox Judaism; hence, traditional Orthodox Judaism would not recognize Karaite conversions.

[74] Boris Rashkovskiy (trans.), *King Joseph's Letter: The Problems of its authenticity, Veracity and Diplomatic Practices,* 2019, accessed from https://doi.org/10.32608/1560-1382-2020-41-215-231 p8.

[75] Dan Shapira, *Forging History*, Tablet Magazine, June 24, 2021, accessed from https://www.tabletmag.com/sections/history/articles/forging-history, 10/04/2024.

[76] Adang Camilla, Bruno Chiesa, Omar Hamdan, Wilferd Madelung, Sabine Schmidtke and Jan Thiele, *Jewish-Muslim Intellectual History Entangled: Textual Materials from the Firkovitch Collection, Saint Petersburg*, 2020, Open Book Publishers, p2.

[77] Grayzel, op. cit. p269. Sachar, op. cit. p163.

Some authors have suggested the Khazars converted to Judaism through the Karaite sect. However, Yehudah Halevi begins his allegory by saying he was asked to explain the principles of rabbinic Judaism and to refute the objections raised against it by the Karaites. About the Karaites, he wrote:

> The view of the Rabbis is based on the tradition of the Prophets; the other [Karaites], however, on speculation alone. The Sages are in concord, the Karaites in discord. Should Karaite methods prevail, there would be as many different codes as opinions.[78]

THE KARAITES IN RUSSIA

The dynamics of the Karaite Jews in Russia could explain why Abraham Firkovitch may have written the Reply of King Joseph himself, inventing an upgraded history of the Karaites.

The reign of Catherine the Great was marked by a substantial territorial expansion; consequently, the Jews residing in the newly acquired lands became subjects of the Russian Empire. Three partitions of Poland (in 1772, 1793 and 1795) and the annexation of Crimea in 1783 turned the Russian Empire into a country with the largest Jewish population in the world.

Part of this newly acquired Jewish population was a small group of Karaite Jews with communities in Crimea, Lithuania and Volhynia (part of Ukraine). Having become Russian subjects, the Karaites attempted to disassociate themselves from the majority of rabbinic Jews (*Rabbinites*) and applied for a legal status that would exempt them from anti-Jewish laws.[79] Abraham Firkovitch was one of them.

In 1839, the Karaite Ecclesiastical Administration received a formal inquiry from the Odessa Society for History and Antiquities on the genealogy of the Karaites. The inquiry concerned the status and definition of the 'Biblical nation' (Jews). It was a serious matter since the future of the Crimean Karaites literally depended on their answers. The Karaites wanted to ensure that they enjoyed all the civic rights of the native Russian population of the vast Russian Empire and not be turned into pariahs and outcasts, like the rabbinic Jews.

The inquiry contained six questions that came to be known as 'The Six Questions to Karaites'[80]:

(1) To which nation do the Karaites belong and from where do they originate?

(2) When did they arrive in Crimea and why?

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[78] Halevi, op. cit. p149.

[79] Lakerson S.M., *Who Was Collecting Hebrew Books in the Capital of the Russian Empire and Why,* English translation from Russian, 2021, https://journals.eco-vector.com/1811-8062/article/viewFile/63141/pdf, p77

[80] ibid.

(3) What were their distinctive qualities and characteristics and their occupations?

(4) Had they had among them (and do they have now) famous men who glorified their names in history with their outstanding good deeds?

(5) Did they have at their disposal books of historical narratives and truthful documents inherited from their forefathers that could prove the antiquity of their religion and faith?

(6) When and why had they separated from the Rabbinite Jews and what were the differences between them in matters of faith?

As the answers to these questions required written verification, such as manuscripts and epitaphs that may have been preserved among the Crimean Jews, an expedition led by Abraham Firkovitch (of course) was organized to locate the evidence.

Over the period from January 1839 to February 1840, Firkovitch visited the North Caucasus and emptied all the Genizahs (depositories where unused sacred Hebrew books, papers and objects were kept) in Crimea. Striving to get the much-needed proof, he changed the dates and forged names and other details in the manuscripts he had found, creating a new version of the origins of the Crimean Karaites.

Firkovitch wanted to convince the Russian officials that the Karaites were a nation that was historically, culturally and anthropologically different and separate from traditional rabbinic Jews. He even provided 'evidence' the Karaites had settled in Crimea in the 1st century B.C.E. and therefore could not have shared responsibility for the crucifixion of Jesus (a foremost 'reason' why traditional orthodox Jews were persecuted by the Church).[81]

Firkovitch also fabricated inscriptions at the end of books and manuscripts and falsified inscriptions on tombstones. One of these false tombstone inscriptions was that of the fictional 'Isaac Sangari', a very important character in Firkovitch's edited version of the Khazaria conversion story.

Needing hard evidence to prove to Russia the existence of a Karaite community in Khazaria, Firkovitch claimed Sangari was the Karaite rabbi who converted the Khazars.[82] This is impossible, as the character of the rabbi in *Al Kuzari* speaks at length about exclusively rabbinic concepts found in the Mishna and other rabbinic Jewish

[81] Garelick, op.cit.

[82] Golda Akhiezer, Firkovich, Avraam Samuilovich, cited in The YIVO Encyclopedia of Jews in Eastern Europe, accessed from https://yivoencyclopedia.org/article.aspx/Firkovich_Avraam_Samuilovich

texts. The Karaites completely rejected the Talmud and Oral Law, in which case the Rabbi in *Al Khuzari* could not have been a Karaite.

As part of the elaboration of the Khazar conversion story, some had already used 'Isaac Sangari' as the name of the rabbi in *Al Kuzari.* An example of this is Rabbi Yehudah ben Yosef Moscato, who added the word הסנגרי *Ha Sangari* (*the Sangari* – a person from an area called Sangar) to the cover page of his 1593 publication of *Al Kuzari.* But the name is not used in the text of Yehudah Halevi's *Al Kuzari.*

Johannes Buxtorf, a Christian Hebraist (a Christian scholar of Hebrew) also included the name 'Sangari' on the cover page and preface of *Liber Cosri* (the 1657 Latin version of *Al Kuzari*). It is likely that Buxtorf simply saw Moscato's version and copied the elaboration. It is also likely that Abraham Firkovitch saw the Moscato and Buxtorf publications of *Al Kuzari* and was inspired to use the name 'Sangari' to further his Karaite agenda. Neither Buxtorf nor Moscato explained why they added 'Sangari' to the cover page of their publications of *Al Kuzari.*

In the Introduction of the Hirschfeld translation of *Al Kuzari*, it states that copies of the forged epitaphs of Isaac Sangari and his wife were provided by Abraham Harkavy, Firkovitch's colleague and a Karaite.[83]

As we know, Yehudah Halevi mentions no names at all in *Al Kuzari* and although Isaac Akrish does introduce some names to the story, Sangari isn't one of them. Hence, whether the name of Sangari was fabricated or forged, there is no evidence that he was anything more than a fictitious character.

In his answer to the six questions, outlined in Firkovitch's edited version of the Reply of King Joseph, Firkovitch removed any connection with rabbinic Judaism and the Talmud. Based on these arguments, all legal restrictions for the Karaites were lifted and in 1863 they received equal civic rights with the native population of Russia. Russia decreed the Karaites to be traditionally non-Jewish, disassociated from orthodox rabbinic Judaism, and were given all the rights of citizenship granted to Christians. Whilst the Karaites were emancipated into Russian society and received citizenship, rabbinic Jews remained subject to Russia's anti-Jewish laws and were not formally emancipated until after the dissolution of the Tsarist state in 1917. As Karaites were not forced to live in the Pale of Settlement with the rabbinic Jews, it shows that the Russian regime only had a problem with orthodox Jews.

It is not unreasonable to conclude that Abraham Firkovitch plagiarized Isaac Akrish's 'Reply of King Joseph' and used it as the basis for the six questions posed to him by the Russian authorities, inventing a history of the Karaites in Khazaria and the reconstruction of Karaite history. He must have done a very convincing job, as

[83] Halevi, *Al Kuzari,* op. cit. *Introduction*, Footnote 12, Facsimiles of the forged epitaphs of Isaac Sangari and his wife are given by Harkavy, Altjüdische Denkmäler aus Der Krim, p282.

this is the first time the Jewish Khazar story was presented as a fact, somewhat distorted, and the first attempt to create an official separate status between rabbinic and non-rabbinic Jews.

In 1879, five years after the death of Abraham Firkovitch, Abraham Harkavy published the 'long version' of the Reply of King Joseph to Shaprut in the original Hebrew and in Russian and German. It was Harkavy's publication of Firkovitch's version that influenced Solomon Schechter, seventeen years later.

So far, there is nothing historical about the Khazaria conversion story. Yet, approaching the 19th century, the entire Khazar conversion to Judaism became founded on the following texts: two versions of the Reply of King Joseph - one written by Akrish, the other most likely a plagiarism and fraud by Abraham Firkovitch; the *Unknown Khazar Document* published by Solomon Schechter; and Hasdai ibn Shapruts's letter to King Joseph published by Akrish. The source of all these is highly questionable and disputable.

Historians and authors became enamoured with the Khazaria conversion story and published it as though it were actual history. They completely ignored or overlooked that Firkovitch was a forger and that Isaac Akrish and Yehuda Halevi had written nothing more than allegories, parables and stories.

Chapter 7

THE CAIRO GENIZAH

A Genizah is a storage area - a small room or attic - attached to a synagogue. According to rabbinic law, if any book or text can no longer be used, because it is too old or damaged and contains the Name of God (the *Tetragrammaton* - the four-letter Hebrew name for God in the Jewish scriptures), it cannot be destroyed or casually discarded. It must be buried or placed in a Genizah.

Solomon Schechter (1847-1915) was a Romanian born British-American academic and rabbi. He was a professor of Hebrew at the University College, London and was particularly known for his roles as founder and President of the United Synagogue of America and President of the Jewish Theological Seminary of America. Schechter was also the architect of American Conservative Judaism,[84] a breakaway from orthodox rabbinic Judaism. Most importantly, Solomon Schechter is known for the unearthing of the Cairo Genizah of the ibn Ezra synagogue in Cairo, Egypt, in 1896.

In the Cairo Genizah, Solomon Schechter found a caché of about 400,000 documents and fragments of manuscripts. Unlike archives that preserve documents in a chronological fashion with a system available for document retrieval, the Cairo Genizah had become a storage place for paper. There was no order to the materials and much of it was in a decaying, fragmentary state, mostly thrown in like trash. Among these were administrative documents, secular works, shopping lists, marriage contracts, divorce deeds, pages from Arabic fables, works of Sufi and Shi'ite philosophy, medical books, amulets, business letters and hundreds of letters.[85]

Shlomo Goitein in *A Mediterranean Society*, wrote:

> In an archive one keeps documents in order to use them, if and when necessary. Therefore, much care is taken to preserve them well… The opposite was the case with the Geniza.[86]
>
> In an orderly archive, material of the same character is normally kept together in one place, which simplifies research on one topic. In the Cairo Geniza, everything was topsy-turvy. The dispersion and

[84] Adler, op. cit. p3. Sachar, op. cit. p308b.

[85] Cambridge University Library, *Taylor-Schechter Genizah - A Priceless Collection*, https://www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit/taylor-schechter-genizah-priceless, retrieved 28/08/2023.

[86] S.D. Goitein, *A Mediterranean Society, Volume 1,* 1967, Berkeley - University of California Press, p7.

> scrambling of the Geniza material caused by its transfer to the libraries of Europe and America did not create the total confusion in which it is found now, but only enhanced it.[87]

It is important to note that when Solomon Schechter was looking through all the documents in the Cairo Genizah, he wasn't looking for correspondence between Hasdai ibn Shaprut and King Joseph of Khazaria. He was just looking. Schechter's analysis of the Genizah documents is certainly questionable and according to Goitein, Schechter showed disinterest in the findings, and they were not properly archived by him:

> Schechter's little interest in the [Cairo] Geniza material at that time is vividly demonstrated by the fact that the Geniza papers acquired by the University Library in 1893-1894 were never even provisionally classified by him but left in boxes in a state that cannot be much different from that in which they had arrived.[88]

It was from this disorder that Schechter brought 193,000 of the 400,000 manuscripts and fragments to Cambridge University. Among them he found a fragment that he associated with the 'Khazar conversion story'.

SOLOMON SCHECHTER AND THE UNKNOWN KHAZAR DOCUMENT

The fragment discovered by Schechter, consists of one piece of paper folded in half. It has two pages on each side, four in total, with 23 lines on each page, written in Hebrew. The size of the document is 20cm x 15cm, with each corner damaged to the extent that part of the text is missing [89] (see Appendix 5). As the names of neither Hasdai ibn Shaprut nor King Joseph are mentioned on this fragment, Schechter named it *An Unknown Khazar Document* (also known as the 'Genizah Letter' or 'Cambridge Document'). Regardless of the complete lack of information on the fragment, Schechter assumed it to be a reply from King Joseph (or someone from his court) to Hasdai ibn Shaprut regarding a conversion to Judaism in Khazaria.[90] The *Unknown Khazar Document* was first published by Schechter in 1912.

Schechter claimed that the *Unknown Khazar Document* was written in the 12th century or earlier.[91] However, given that the Khazar empire disbanded in the 10th century, if written by a Khazar Jew it could not have been written later than the 10th century.

[87] ibid. p8.

[88] ibid. p3.

[89] Schechter p184.

[90] ibid. p185, 186.

[91] ibid. p184.

Schechter must have seen Akrish's publication of Shaprut's letter and the Reply of King Joseph, but he assumed the publication to be of an historic event. In his book, *An Unknown Khazar Document*, Schechter wrote:

> It was only in the sixteenth century when Isaac b. Abraham Akrish, known as a collector and publisher of books, recovered in his travels between Constantinople and Egypt (?) the correspondence between Hasdai Ibn Shaprut, minister at the court of Abdulrahman III, caliph of Córdova, and Joseph, the King of the Khazars, that the Kingdom of the Khazars was transferred from the region of fable to that of fact. This correspondence not only contained the story of the conversion of a whole Kingdom to the creed of Judaism (which interested Ibn Shaprut most) but offered also a great deal of information as to the origin of the Khazars, their ethnological pedigree, the geographical position of their country, their feuds with the neighboring tribes, and their diplomatic relations with the larger powers then dominant. The scepticism of some scholars still continued for a time, but it nearly disappeared through subsequent research in various ancient chronicles and books of travel, (especially those coming from Arabic sources) revealing a large mass of material unknown or unnoticed before and confirming more or less the account brought to light by the discovery of Akrish.

We know there are no such sources and Schechter himself does not reference them. He continues:

> Thus, at last, the Khazars have come into their own; *room has been made for their country in all historical maps*, whilst accounts are given of their origin, their conversion, and ultimate disappearance from the stage of history in almost every encyclopedia or mediaeval history having any claim to completeness.

Schechter made a backdated claim, because in reality no one cared about the Khazars or their supposed conversion until the 1800s. From the map information we addressed at the beginning of this document, is it not odd that maps of Eastern Europe and Russia began to include Khazaria in Schechter's time?

In order to decipher his *Unknown Khazar Document*, Schechter used Firkovitch's edited 'long version' stating that he relied on Harkavy's assessment and conclusion.[92] This is despite knowing that Firkovitch had a reputation as a forger.

The sequence of events as portrayed by Solomon Schechter are far-fetched to say the least:

> Akrish found an apparent long version of King Joseph's reply to Shaprut (location unknown), shortened it, published it and then put the long version back where he discovered it (location still unknown). Three hundred years later, Firkovitch said he found a longer version of the 'Reply of King Joseph'

[92] Schechter, op. cit. 183, 185.

(location unknown) and put it in the St. Petersburg Museum with the rest of his questionable manuscripts.

The Karaite, Abraham Harkavy, who once had denounced Firkovitch as a forger, claimed that "our version" is the accurate version. Harkavy wrote:

> If we compare the [longer] version of the letter in our manuscript with that published by Isaac Akrish in *Kol Mevasser*, every intelligent person will clearly see, that our version is the principal and true one and that Akrish's was shortened and changed by copyists.[93]

If by "our version" Harkavy meant the Karaite version, then it is clear why Harkavy supported it. His principal concern seems to have been to establish the superiority of the longer Firkovitch manuscript, which would endorse the position of the Karaites in Russia.

Professor Shaul Stampfer summarizes the 'Khazar conversion' sources in saying:

> Among the key artifacts are an apparent exchange of letters between the Spanish Jewish leader Hasdai ibn Shaprut and Joseph, King of the Khazars; an apparent historical account of the Khazars, often called the Cambridge Document or the Schechter Document; various descriptions by historians writing in Arabic; and many others. Taken together, these sources offer a cacophony of distortions, contradictions, vested interests, and anomalies in some areas, and nothing but silence in others. A careful examination of the sources shows that some are falsely attributed to their alleged authors, and others are of questionable reliability and not convincing.[94]

Below are photos of Solomon Schechter in the Cairo Genizah, the state of the documents in the Genizah and the *Kievan Letter* (c. 930 C.E), also found in the Cairo Genizah. The documents Schechter discovered were gradually sold and given to libraries and private collectors between 1888 and 1897.[95]

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[93] *Meassef Niddaḥim* (מאסף נדחים) No. 10, p.147, cited in Jeremy I. Pfeffer, *The John Fell Collection of Hebrew Manuscripts*, Christ Church Library, Oxford.

[94] Stampfer, op. cit. *Did the Khazars convert to Judaism*? p3.

[95] The Cairo Genizah Collections: A Princeton Collaboration with the Jewish Theological Seminary, https://dpul.princeton.edu/cairo_geniza#:~:text=The%20Cairo%20Geniza%20is%20a,collectors%20between%201888%20and%201897, retrieved 28/08/2023.

Solomon Schechter at work in Cambridge University Library, studying the fragments of the Cairo Genizah.

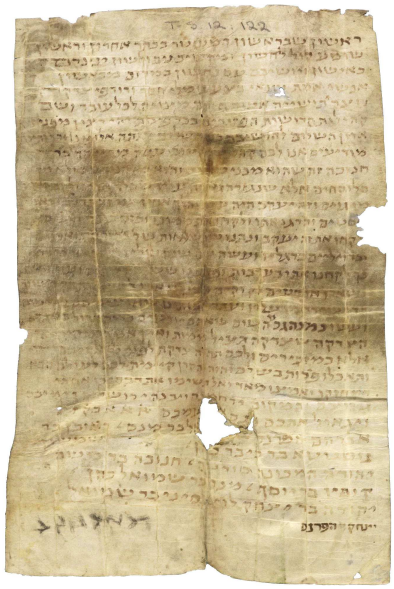
Inside the Cairo Genizah.

The *Unknown Khazar Document* discovered in the Cairo Genizah by Solomon Schechter. It was supposedly sent to Ḥasdai ibn Shapruṭ from a Khazar Jew (unnamed) describing the conversion of the Khazars to Judaism. University of Cambridge: https://cudl.lib.cam.ac.uk/view/MS-TS-MISC-00035-00038/1 See Appendix 5.

What is odd about Schechter's *Unknown Khazar Document* is that it is not mentioned in a comprehensive account of Schechter's life written in 1916 by Cyrus Adler, his lifelong friend. Cyrus Adler (1863–1940), was a Jewish academic who taught Semitics at the University of Pennsylvania, a founder of the American Jewish Historical Society in 1892 and departmental editor of *The Jewish Encyclopedia.* Cyrus Adler also played an active role in reorganizing the Jewish Theological Seminary of America under the presidency of Solomon Schechter.

Adler's book, *Solomon Schechter: a Biographical Sketch,* mentions Schechter's discoveries from the Cairo Genizah. These include a fragment of the original Hebrew of *Ecclesiasticus Ben Sira*[96] the text of the *Wisdom of Ben Sira*[97], *Saadyana* (fragments of the writings of the great Gaon Saadya),[98] the *Fragments of a Zadokite Work,* the *Book of Jubilees* and *The Fragments of the Book of the Commandments by Anan*, the founder of the Karaite Sect.[99] But in his entire book, Adler does not mention Schechter's *Unknown Khazar Document* or anything about the Khazars at all. This is very peculiar, considering Adler was in contact with Schechter until he death.[100] Wasn't this monumental discovery something they would have discussed with each other?

THE KIEVAN LETTER



Another fragment that historians use to support the existence of Jews is Khazaria is the so-called *Kievan Letter* (c. 930 C.E). Found in the Cairo Genizah, the *Kievan Letter* is an undated letter of introduction, possibly from the Jewish community of Kiev, authorising Jacob ben Ḥanukka to raise funds to redeem the debt of a fellow Jew from non-Jewish creditors. The financial help of a fellow Jew is a very Jewish approach and requirement.

The letter is written in Hebrew, with some Turkic text at the top corner. From that Turkic text alone, historians concluded that the *Kievan Letter* somehow proved the existence of a Khazar Jewish community. The letter may be proof of the existence of a Jewish community in the Ukraine, but not in Khazaria and carries no weight or evidence in supporting Khazaria's conversion to Judaism. The *Kievan Letter* is part of the Cambridge Museum collection.

[96]Adler, op. cit. p18-21.

[97] ibid. p19.

[98] ibid. p29.

[99] ibid.

[100] ibid. p26.

THE KHAZAR CORRESPONDENCE

The Khazar Correspondence includes Isaac Akrish's published versions of the letter of Hasdai ibn Shaprut to King Joseph of Khazaria, the Reply of King Joseph to Shaprut (known as the 'short version' of the Reply of King Joseph), Abraham Firkovitch's version of the Reply of King Joseph (known as 'long version'), Solomon Schechter's *Unknown Khazar Document* and the *Kievan letter*. These are the main and essentially the only sources of information about an alleged Khazar conversion to Judaism. None of these letters were found in the region of Khazaria, nor in Spain. Despite being claimed to be primary sources, they have not been validated as authentic and no one knows exactly where Akrish's and Firkovitch's letters were found.

Regarding the 'Khazar Correspondence', author Douglas Dunlop expresses some doubts to the authenticity of the correspondence. Dunlop states:

> The question of authenticity has been much debated. The Correspondence is central for the conversion of the Khazars to Judaism, of which its second part, the so-called 'Reply of King Joseph', offers detailed information. Obviously, if genuine, the reply of Joseph has the nature of an official account of the event, from the authority best able to give the true facts. When the 'Khazar problem' is spoken of, what is meant is principally whether the two Hebrew letters are to be regarded as historical or not… the importance of the Khazar Correspondence can be exaggerated.[101]

Douglas Dunlop states that whilst having authenticity issues, the "Correspondence is central" for the conversion of the Khazars story. Indeed, it is central, because this 'correspondence' is the only documentation upon which an entire history of a Kingdom's conversion to Judaism has been concocted. With no documentation, no relics, but merely two unauthoritative versions of a story and a fragment of a manuscript that Solomon Schechter 'miraculously' retrieved from 400,000 documents in the Cairo Genizah, the history of the conversion to Judaism of an entire Kingdom was built on an imaginary narrative.

Our conclusion on the validity of the 'Khazar Correspondence', based on complete lack of credible evidence is as follows:

1. Akrish, a publisher and teller of stories, wrote Shaprut's letter and the Reply of King Joseph as nothing more than stories that he told to his live audiences. He published both stories in the Hebrew pamphlet, *Kol Mevasser*.

2. Abraham Firkovitch, a Karaite, had seen Akrish's letters in *Kol Mevasser*, plagiarized and forged the letters and said he found them (location unknown) and passed them off as originals, as a forger would do.

[101] Dunlop, op. cit. p125.

3. Abraham Harkavy, a Karaite, claimed Firkovitch's version of the Reply of King Joseph was the most accurate version, and Solomon Schechter went along with it.

4. In his article, *A Khazar Unknown Document*, Solomon Schechter did not include Firkovitch's 'long version'.

5. Solomon Schechter's lifelong friend, Cyrus Adler, who wrote Schechter's biography, did not mention anything about Khazaria or the Khazars, or Firkovitch.

All that can be realistically concluded is that over a span of centuries a story or a parable was circulated amongst communities, verbally and in writing and embellished over time. There may be many more written stories about Khazaria not yet found and they will all be different. The story never stays the same.

Chapter 8

THE SPREAD OF THE KHAZARIA STORY IN THE MODERN ERA

It is easier to prove that something not known happened, than to show that something that is assumed to have happened never did.[102]

-Shaul Stampfer

In 1882, as a response to the horrific pogroms[103] in Russia, a number of Jewish societies were formed by Jewish communal leaders to discuss the question of settling in 'Palestine'. These groups of mostly young Jews dedicated themselves to the realisation of the national ideal, an ideal that since the beginning of the diaspora was in the heart and conversations of Jewish communities worldwide. This movement of young Jews named themselves *BILU,* motivated by the words of the prophet Isaiah: "*Beth Jacob lechu ve-nelcha - O house of Jacob, come and let us go forth*. That same year the first migration of Jews (*Aliyah*) to the Land of Israel began, with the purpose of rebuilding the Jewish nation. Not long after, in 1896, Theodore Herzl published *Der Judenstaat – The Jewish State.*

Fearing the return of the Jews in large numbers, the Turkish Government (Ottoman) who controlled Jewish Palestine at the time, issued a prohibition against Jewish immigration and the Russian Government forbade a continuance of what they called 'emigration propaganda'.[104] Undoubtedly, Christian apologists would also have been concerned, as early Christian theology rejected the restoration of the Jewish nation. Because the return to Zion was motivated by the words of the ancient prophets of Israel, those against the restoration of the Jewish State needed to reinvent the definition of 'who is a Jew' and disconnect the Zionist movement from its Biblical roots.

In 1883, the Catholic French Orientalist and Semitic scholar, Ernest Renan, brought the mythical story of the Khazar conversion to Judaism to the Western world. At a lecture in England, Renan presented Jews as a race and proposed that Ashkenazi Jews were descendants of the Khazars. As a semitic historian, Renan should have been familiar with the works of Flavius Josephus and known that Jews had lived in Germania/Ashkenaz as early as the 1st century C.E, centuries before Khazaria existed.

[102] Stampfer, op. cit. p38.

[103] *Pogroms*: In the Russian Empire during the nineteenth and early twentieth centuries, mass beatings and murders of Jews were so common that the word 'pogrom' was coined to describe such incidents.

[104] Stampfer, op. cit. p29.

It is also very significant that Renan propagated his Ashkenazi racial theory just one year after the first migration of Jews to the Land of Israel and the emergence of the Zionist movement in Eastern Europe in 1882; but spreading disinformation about the origins of the Ashkenazim suited his agenda perfectly: to stop Eastern European Jews from migrating to the Land of Israel by invalidating them as Jews.

We need to ask the question: why did Renan attribute the race theory to Ashkenazi Jews only? Why did he not refer to Sefardi or Mizrachi Jews as a race? Because he knew full well that Jews are not a race. Consequently, by linking Ashkenazi Jews to Khazars, who were supposedly a Turkic people, a mixture of European and Mongoloid races, Renan was able to ascribe notions of race to Ashkenazim, declaring them "not real Jews."

Thus, at this point in history, we begin to see the Jews defined as a 'race', a concept Jews never applied to themselves. Renan's racial theory quickly grasped the attention of the Western and Arab world. As Zionist activities gathered momentum, the counter responses to those activities also gathered momentum and the Khazar conversion to Judaism story came to the forefront.

Ashkenazi Jews, who constituted a large percentage of global Jewry, planned to reestablish the Jewish State and enable the regathering of Jews on their ancestral promised land. For political and more so theological reasons, these strategies somehow had to be stopped. The possible reestablishment of the Jewish State and regathering of the Jews negated the Church's claim that Israel would never again be restored to the Jewish people.

Around the late 1800s and early 1900s some historians and authors spread the conversion story as though it was an historical reality, copying each other's renditions with some variations to make it a more sensational story. With no evidence that a Khazar conversion took place, they obligingly cited one another as 'proof of research'. The result is that the same authors, none of which give primary sources, repeated the story over and over, which produced a kind of pseudo confirmation - if a source (even if it's each other's) is cited many times, it must be true. Interestingly, these authors wrote at the same time as Ernest Renan presented the Khazar conversion to Judaism story at a lecture in England, where he also brought his 'Jewish race' theory. It's noteworthy to mention that these early writers – Magnus, Graetz, Goodman, Goldin and Roth were all British as was Solomon Schechter (1847 – 1915). It is not unreasonable to ask whether the Khazar conversion story was discussed between them, at exactly the same time as Eastern European and Russian (Ashkenazi) Jews were migrating to the Land of Israel.

Following are examples of what such authors wrote:

Lady Kate Emanuel Magnus (1886) was an Englishwoman best known as the author of several studies of Jewish history. She is chiefly remembered for *Outlines of Jewish History*, first published in 1885 and reissued numerous times in the 1940s and 1950s to include a discussion on the modern State of Israel. The Jewish

Publication Society, founded in Philadelphia in 1888, chose it as its first publication. In *Outlines of Jewish History*, Lady Magnus wrote:

> His [Halevi's] chief prose work is founded on the somewhat doubtful history of that Bulan, the Jewish King who is said to have reigned over the Khozars in the eighth century. The legend - it is hardly history - tells that Bulan, startled into religious self-questionings by a vision of the night, summoned, next day, Jewish, Christian and Mahomedan divines to talk to him of their faiths, in order that, open-eyed, he might choose from among them the most satisfying. The arguments of the Jewish doctors, it is said, proved the most convincing to Bulan, and the legend concludes with his conversion to Judaism, and the founding in his person of a Jewish dynasty which lasted some two hundred years. This was a tale after Halevi's own heart. He saw it all as it might have been, and made it not only into a stirring story, but into an interesting discourse concerning Judaism.[105]

Although Magnus considers the Khazaria conversion story a legend, not history, she wrongly states that Yehudah Halevi mentions Bulan in *Al Kuzari*, which he does not. Possibly, she had not read *Al Kuzari.*

German historian and biblical interpreter, Heinrich Graetz (1894), wrote three pages about the Khazars and their conversion to Judaism in his six-volume work, *A History of the Jews*. Graetz embellishes the story more so than others by adding more names to the story.

Following are excerpts from Graetz's *History of the Jews*:

> It is possible that the circumstances under which the Chazars embraced Judaism have been embellished by legend, but the fact itself is too definitely proved on all sides to allow any doubt as to its reality. Besides Bulan, the nobles of his Kingdom, numbering nearly four thousand, adopted the Jewish religion. Little by little it made its way among the people, so that most of the inhabitants of the towns of the Chazar Kingdom were Jews; the army, however, was composed of Mahometan mercenaries.[106]
>
> A successor of Bulan, who bore the Hebrew name of Obadiah, was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally, founded synagogues and schools, caused instruction to be given to himself and his people in the Bible and the Talmud, and introduced a divine service modelled on that of the ancient communities.[107]

[105] Lady Magnus, *Outlines of Jewish history from B.C. 586 to C.E. 1885*, First Edition 1886, Longmans, Green, London, p200, 201.

[106] Graetz, op. cit. *Volume III*, p138-141.

[107] ibid.

> For some time, the Jews of other countries had no knowledge of the conversion of this powerful Kingdom to Judaism, and when at last a vague rumour reached them, they were of the opinion that Chazaria was peopled by the remnant of the former Ten Tribes [of Israel]. The legend runs thus: Far, far beyond the gloomy mountains, beyond the Cimmerian darkness of the Caucasus, there lived true worshipers of God, holy men, descendants of Abraham, of the tribes of Simeon and the half-tribe of Manasseh, who are so powerful that five and twenty nations pay them tribute.[108]

Paul Goodman (1911), an American writer and public intellectual, wrote in his *History of the Jews*:

> In this region (the Black Sea and the Volga), lived the Chazars, a people of Tartar race, whose Chagan (King) Bulan, together with his nobles, adopted the Jewish religion. From the scant records that have been preserved of this Jewish Kingdom, which subsisted for a period of about 250 years…
>
> The supreme court of justice was composed of two Jews, two Christians, two Mohammedans, and one pagan to represent the Russians and Bulgars. The Chagan Obadiah, the successor of Bulan, invited a number of Jewish teachers into his country, to instruct the people on the tenets of Judaism and it was only the difficulties of distance and travel which kept this Jewish state from the general knowledge of the Jews. It was through ambassadors from Byzantium that Chasdai ibn Shaprut, a Jewish statesman at the court of Córdova in the middle of the tenth century, became acquainted with the fact of their existence, and it is to an extent correspondence he initiated with the Chagan Joseph that we are indebted for our information regarding the Jewish Chazars.
>
> They maintained their power until the year 969, when Sviatoslav, duke of Kiev, conquered the capital and territory of the Chazars. Many of them withdrew to the Crimea, which also became known as Chazaria, but their political power had gone, and they were lost in the mass of Jews and Karaits who had settled there and in South-Eastern Europe generally.[109]

Hyman Goldin (1935) a Lithuanian-American orthodox rabbi, attorney and Judaic scholar wrote:

> Hearing a rumour about Khazaria, Hasdai ibn Shaprut sent a letter to King Joseph via two Jewish envoys from the Slavonian embassy visiting Córdova. The Jewish envoys apparently knew something about the Khazars and promised to deliver Shaprut's letter to the King of Khazaria through the Jews of Hungary, Russia and Bulgaria.[110]

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[108] ibid. p139-141.

[109] Paul Goodman, *History of the Jews*, 1911, Bedford Street, London, p63-65.

[110] Goldin, op. cit. p52-56.

Cecil Roth (1936) an English historian, editor-in-chief of the Encyclopaedia Judaica and considered one of the greatest Jewish historians in the 20th century, wrote in *A Short History of the Jewish People*:

> …The influence of Judaism impressed itself on some of the semi-barbaric tribes and Kingdoms of the region. The most important of these were the Khazars – a mixed people with a strong Mongolian strain, which occupied the territory comprised in what is now the Ukraine, between the Caucasus, the Volga and the Don. For a period of two hundred years, perhaps longer, they were one of the most important of the independent states which lay to the north of the Byzantine empire… And to his present day, the Mongolian features common amongst the Jews of Eastern Europe are, in all probability, a heritage from these 'proselytes of righteousness' of ten centuries ago.[111]
>
> Early in the eighth century, Bulan, the ruling prince, recognized the merits of Judaism and formally adopted the religion. His example was followed by many of the aristocracy. One of Bulan's descendants, Obadiah, was especially memorable for the zeal with which he propagated the faith, constructing synagogues and inviting foreign scholars to settle in the country. The governing classes became thoroughly Judaised, their example being followed by many of the ordinary people.[112]

Roth's account is entirely speculative, basically reiterating what other authors had said. His comment about Mongolian features common amongst the Jews of Eastern Europe is completely imaginary, as Mongolian features are not common among Eastern European Jews.

Solomon Grayzel (1947), an American historian and communal leader, further embellished the story in *A History of the Jews:*

> Around the year 600 C.E. a belligerent tribe of half Mongolian people, similar to the modern Turks, had conquered the territory of what is now southern Russia. This tribe, known as the Kingdom of the *Khazars*, stretched from the Caspian to the Black Sea. The Khazars mingled with the native Slavic population. Jewish, Christian, and Mohammedan merchants visited them, and these contacts had cultural results.
>
> Sometime during the eighth century, the Khazar King and nobility became civilized enough to want to abandon their pagan worship and adopt a monotheistic religion… The merchants from the Byzantine empire urged Christianity upon them. The merchants from Persia urged them to adopt Mohammedanism. Both of these were religions of mighty, conquering Kingdoms…. Apparently, each of these religions won a large number of adherents among the Khazars. But the royal family and the

[111] Cecil Roth, *Short History of the Jewish People*, 1948, Horovitz Publishing Co. LTD., London, p287, 288.

[112] ibid.

> largest number of the nobility were impressed with Judaism. That was the religion they adopted, though they did not force it on others.[113]

Paul Johnson (1988), journalist, historian and author, reiterates the Khazaria story in one statement alone, but at least describes it as 'legend'. In *A History of the Jews,* he wrote:

> Legends connect the arrival of Jews in Armenia and Georgia with the Ten Lost Tribes of the despoiled northern Kingdom of Israel. In the first half of the eighth century, the Kingdom of the Khazars had been converted to Judaism.[114]

Kevin Alan Brook (2006) claims to be a population geneticist and historian. In 1995 he developed the khazaria.com website that is often cited by propagators of the Khazarian Mafia theory. The Website promotes the theory that Ashkenazi Jews are not descendants of Israelites, but Khazars.[115] The purpose of the website is to educate the public about all aspects of the Khazar Kingdom, including religion, trade, agriculture, art and language.[116] There is, however, no historical evidence of these fundamentals.

In his book, *The Jews of Khazaria*, Brook discusses the numerous places where Jewish settlements existed in Eastern Europe, dating back to the 2nd century C.E. Evidence of such communities includes archaeological discoveries and relics that include stone markers with Jewish names, inscriptions and images and ancient synagogues.[117] It is good that Brook acknowledges the importance of relics in historical communities and that relics are necessary to confirm the existence of a community. But there is no evidence of a long-term, or short-term Jewish community in a place called Khazaria that existed between the 7th and 10th centuries: no inscriptions, names, ruins of synagogues or Jewish burial grounds. No relics at all. There is nowhere in the world where Jewish communities once existed and where no relics remain. The question needs to be asked: if relics are necessary to confirm the existence of a community, how can a Khazar Jewish community be assumed with no relics?

In Israel there are Jewish relics and archaeological sites everywhere you turn, dating back thousands of years: ancient remains of synagogues and infrastructure, the tombs of the Patriarchs and Matriarchs from four thousand years ago, the tomb of King David in Jerusalem, Jewish burial sites from the Second Temple Era and before, the Western Wall, Masada, Hebrew inscriptions, Qumran and the Dead Sea Scrolls and much more. In

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[113] Grayzel, op. cit. p280, 281.

[114] Paul Johnson, *A History of the Jews*, 1988, Harper & Row, New York, p250.

[115] Khazaria.com. The American Center of Khazar Studies, http://www.khazaria.com

[116] ibid. http://www.khazaria.com/about.html

[117] Kevin Alan Brook, *The Jews of Khazaria*, second edition, 2006, Rowman & Littlefield Publishers, Inc., USA, p88, 89.

every community and every country where Jews have lived there are Jewish relics and the remains of ancient Jewish infrastructure. There are none in the region that was once called Khazaria.

References to the Khazar conversion to Judaism are all speculations, assumptions and embellishments of parables and stories. Many authors use Yehudah Halevi's *Al Kuzari* as proof of a conversion, whilst it is not; it is simply a Jewish allegory elevating the merits of Judaism.

In *Semites and Anti-Semites*, Bernard Lewis, wrote the following:

> The return [of Ashkenazi Jews] in the past century, to claim the land of their forebears and dispute it with their Arab inhabitants [became] difficult. Some made use of the theory that the Jews of Europe are not of Israelite descent at all but are the offspring of a tribe of Central Asian Turks converted to Judaism, called the Khazars. This theory, first put forward by an Austrian anthropologist in the early years of this [20th] century, is supported by no evidence whatsoever.[118]

Since the 1800s, the story of the mythical Jewish community of Khazaria has been repeated worldwide. Propagators of the myth have not only endeavoured to discredit Ashkenazi Jews, but also, given the essential contribution of the Ashkenazim to rebuild Israel, they endeavour to discredit the Jewish State.

In 1954, Benjamin H. Freedman, a Jew who converted to Christianity wrote an article titled *The Truth about Khazars: Facts are Facts*, where he claims that Jews are not the semitic Israelite peoples of the Bible, but rather Khazars who converted to Judaism in the 8th century. Freedman believed that the secret Illuminati were Ashkenazi Jews, descendants of the Khazars. He stated the following:

> Maybe you can explain to me, my dear Dr. Goldstein, the reason why and just how the origin and the history of the Khazars and Khazar Kingdom was so well concealed from the world for so many centuries? What secret mysterious power has been able for countless generations to keep the origin and the history of the Khazars and Khazar Kingdom out of history textbooks and out of class-room courses in history throughout the world?[119]

[Author's interjection: maybe because it was just an allegory and the conversion didn't take place].

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[118] Bernard Lewis, *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice*, 1986, Weidenfeld and Nicolson, London, p48.

[119] Benjamin H. Freedman, *Facts are Facts*: *The Truth About Khazars,* 1954, accessed from https://archive.org/details/1954-facts-are-facts-the-truth-about-khazars-benjamin-freedman, p50, 51.

In 1961, Benjamin Freedman gave a speech at the Willard Hotel in Washington, D.C., where he used his (Ashkenazi) Jewish background as leverage for his disdain of Jews and Judaism. In addressing his 'Jewish question' he said:

> Now, what are the facts about the Jews?
>
> The Jews of the world, the Zionists, and their co-religionists everywhere, are determined that they are going to again use the United States to help them permanently retain Palestine as their foothold for their world government… I don't call them Jews. The Eastern European Jews, who form 92% of the world's population of those people who call themselves Jews, were originally Khazars…They set up this big Khazar Kingdom… the biggest country in all Europe.[120]

Freedman, who for status or money or both, threw his Jewish soul in the dustbin and gave his full support to the anti-Jew propagandists of the world. He claimed, "What is known today as Judaism is really Talmudism."[121] Any Jew who makes such a claim, doesn't know Judaism very well. Or is simply lying. What is even more ridiculous is that he calls himself a Jew, whilst claiming that Ashkenazi Jews (of which he is one) are not Jews.

ARTHUR KOESTLER- THE THIRTEENTH TRIBE

In 1976, Arthur Koestler, a Jewish Hungarian communist wrote a book titled *The Thirteenth Tribe*. According to Koestler, Ashkenazi Eastern European and Russian Jews were a fake 'thirteenth tribe' with no connection to the Twelve Tribes of Israel. In his book, he attempts to demonstrate that the bulk of Eastern European Jewry is of Khazar origin, rather than semitic origin[122] and should therefore not be exposed to European antisemitism. It is surprising that Arthur Koestler, a Jew himself, did not understand that Jews are neither a race, nor an ethnicity and even if the Khazars had properly converted to Judaism, they would be considered Jews anyway.

Koestler clearly exhibited a poor understanding of the historical persecution of Jews, ignoring that hatred of Jews was foundationally and fundamentally a theological phenomenon. Like Ernest Renan and others who promoted the 'Jewish race' theory, Koestler presented Jews as a 'chosen race' rather than a 'chosen people' who can emerge from all races and ethnicities.

Although Koestler insisted that his version of the Khazar theory should have no harmful repercussions for Israel, he was clearly wrong. In an appendix in *The Thirteenth Tribe - Some Implications: Israel and the Diaspora*, Koestler admits that there is a danger his book may be maliciously misinterpreted as a denial of the

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[120] Benjamin H. Freedman, Speech at the Willard Hotel in Washington, D.C., 1961, accessed from https://www.youtube.com/watch?v=gJCzniP3BC0.

[121] ibid.

[122] Arthur Koestler, *Bricks to Babel*, 1980, Random House, New York, p310.

state of Israel's right to exist.[123] He was correct. Unsurprisingly, anti-Zionists, particularly in the Islamic world, embraced Koestler's Khazar/Ashkenazi theory that Eastern European Jews had no claim to the Land of Israel and used it as more fuel to flame opposition to Jewish immigration.

THE TRUE ORIGIN OF THE ASHKENAZI JEWS

The earliest reference to the name 'Ashkenaz' אשכנז is found in the book of Genesis, in the genealogy of Noach:

> And these are the generations of the sons of Noach: Shem, Cham and Yafet, and sons were born to them after the Flood. The sons of Yafet were Gomer and Magog and Madai and Yavan and Tuval, and Meshech and Tiras. And the sons of Gomer were *Ashkenaz* and Rifat and Togarmah.[124]

According to the Genesis narrative, from the mountains of Ararat in Turkey the descendants of these three sons of Noach spread out over the entire earth.[125]

In the 1st century C.E., Flavius Josephus, an historian for the Romans and a Jew living in Judea, was the first to publish written references to a region called 'Ashkenaz'. In his work, *Antiquities of the Jews,* which was written in Greek, Josephus endorsed the Biblical narrative that the people of Ashkenaz were descendants of Gomer, son of Yafet, son of Noach. He also confirmed that in the 1st century, the term 'Ashkenaz' was used for the territories and people of Germania.

He wrote:

> Γομάρου δὲ τριῶν υἱῶν γενομένων Ἀσχανάξης μὲν Ἀσχανάξους…
>
> Of the three sons of Gomer, Aschanax [Ashkenaz] founded the Aschanaxians [Ashkenazim – the people]…[126]

These Ashkenazim were not Jews. The Hebrews (Jews) were not descendants of Yafet, Gomer and Ashkenaz. The Hebrews were the descendants of Noach's son, Shem, the ancestor of Avraham (see genealogy map Appendix 6).

Much later, in the 13th century, a Talmudic scholar, Asher ben Yehiel, wrote one of the earliest references to the word *Ashkenazim*, specifically attributing it to Jews and to a Jewish religious and cultural entity in Germania

[123] Arthur Koestler, *The Thirteenth Tribe*, 1976, Random House, New York, p223

[124] *Tanakh,* op. cit. Genesis 10:1-3.

[125] *Tanakh*, op. cit. Genesis 8:4; Genesis 10:32.

[126] Flavius Josephus, *Antiquities of the Jews*, op. cit.

(Ashkenaz), dating to the 1st century C.E. This is the first time it was documented that Jews were living in Germania in the 1st century. They were named the 'Jews of Ashkenaz', because they lived in Ashkenaz (Germania). Asher ben Yehiel wrote:

> The wise men [scholars] of Ashkenaz were handed down the Torah by their forefathers in the days of the destruction of the Temple [70 C.E.][127]

At the time of the destruction of the Second Temple, as large numbers of Jews were exiled from Judea, Jewish leaders would have realised that Judaism would eventually become fragmented and not correctly observed. Jewish emissaries were therefore sent wherever Jewish communities existed in the diaspora. Emissaries were also sent to Jewish communities in places like Rome and Greece, in order to strengthen the communities at a time when Jerusalem and the Temple were about to be destroyed by the Romans. Their purpose was to reinforce Judaism by delivering the Oral Torah (later codified in the Mishna), that had been handed down by the forefathers. Asher Yehiel implies that Jewish law, as defined in the Torah and Oral Law, was brought from Judea to the Jews of Germania in the 1st century.

The writings of Roman historian, Tacitus, also tell us that Germania existed in the 1st century C.E., in the region where it is found today.

In 98 B.C.E., Tacitus wrote in his work titled *Germanica*:

> The whole of Germany is thus bounded; separated from Gaul, from Rhoetia and Pannonia, by the rivers Rhine and Danube… The Germans derive their origin from no other people; and are nowise mixed with different nations arriving amongst them… The people of Germany never to have mingled by inter-marriages with other nations, but to have remained a people pure, and independent, and resembling none but themselves. Hence amongst such a mighty multitude of men, the same make and form is found in all, eyes stern and blue, yellow hair, huge bodies…

In 75 C.E., Josephus again refers to the Germanic tribes in *Wars of the Jews*, confirming they existed in the 1st century C.E. He wrote:

> Which of you has not heard of the Germani [Γερμανῶν]? Surely you have often seen how strong and tall they are, since everywhere the Romans have them among their slaves?[128]

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[127] Nachum Gidal, *Jews in Germany: From Roman Times to the Weimar Republic*, 1988, Koln, Konemann Verlagsgesellschaft mbH, p10.

[128] Flavius Josephus, *Wars of the Jews, Book 2,* chapter 4. trans. William Whiston, Hendrickson Publishers, Inc., USA. Greek translation accessed from http://www.biblical.ie/page.php?fl=josephus/War/JWG2#16

In the Mishna (1st - 3rd century C.E.), the tribe of Gomer, father of Ashkenaz, is associated with *Germamia* (Germany). The Mishna states:

> גומר זה גרממיא
>
> Gomer – this is Germamya[129]

Tacitus, Josephus, the Mishna and Talmudic scholars all confirmed the existence of a Germanic territories before the 1st century C.E. It is very likely that the Jews in Judea knew of the migrations of all the descendants of Noach: Yafet, Shem and Cham. Jewish scholars were able to identify the tribes of Germania as descendants of Ashkenaz (אשכנז), son of Gomer (גמר), son of Yafet (יפת), son of Noach (נח) and knew that in the 1st century, diaspora Judean Jews were living among them.

Jewish communities continued to flourish in Germania into the 4th century. Between 321 - 326 C.E., Roman emperor Constantine sent decrees to the Cologne City Council in Germany, concerning the Jews of that community. This is the earliest reference to the presence of an established and flourishing Jewish community in the Germanic province of the Roman empire.[130]

The Jews of Ashkenaz continued to migrate across the Holy Roman Empire to France and Germany and later into Eastern Europe and Russia, taking the name 'Ashkenazi' with them.[131] In the 1800's, Ashkenazi Jews, who had originated in Judea, began to return in large numbers to Israel. These Ashkenazi Jews existed centuries before the foundation or invention of Khazaria in the 7th century C.E.

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[129] *Talmud,* Mishna, op. cit. Megillah 6b:2; Yoma 10a.

[130] Gidal, op. cit. p10.

[131] Akiva Aaronson, *The Foundation of Judaism*,1997, Targum Press Inc., Southfield. MI, USA, p59.

Chapter 9

A CONVERSION OR NOT?

Other than the inadequate 'Khazar Correspondence' that hints at Jews possibly travelling through Khazaria at some time, there are no Hebrew records of a Khazar conversion to Judaism.

Solomon Schechter himself admits:

> Hebrew records know nothing about all these facts, and it is to non-Jewish sources that we have to turn for matter corroborative of our story. But these sources again offer so many statements at variance with our text, as to make the two accounts entirely irreconcilable.[132]

He also states:

> We may thus assume that in the *missing pages* there was a reference to some sort of a conversion of the Khazars.[133]

With no Hebrew records, the Khazar conversion to Judaism is not a fact, but a theory. The question also needs to be asked: how can a matter be certain if it is *assumed from missing pages*?

Parables, allegories and sermons are always retold, rewritten and circulated amongst communities over generations. Yet only a handful of people in one thousand years have claimed to have seen a copy or a version of King Joseph's letter: Rabbi Yehudah Barzilai of Barcelona (he doubted it was true), Isaac Akrish (who when questioned about a Khazaria conversion, said it wasn't true), Abraham Firkovitch (a Karaite and known forger), Abraham Harkavy (a Karaite, who saw Firkovitch's version) and Solomon Schechter (who saw Akrish's publication and Harkavy's copy of Firkovitch's version). Only one person saw a supposedly original letter of Hasdai ibn Shaprut and that was Isaac Akrish (and it's likely he wrote it himself).

The origins of the Khazars themselves remain unknown and all traces of them have vanished, leaving nothing to show by what name or what people one should look for today. Nevertheless, the 'Khazar conversion to Judaism' story continues to seize the imagination of many and has found its way into the books of historians, conveyed as an historical fact and used by Jew haters around the world as one of the greatest modern weapons of disinformation.

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[132] Schechter, op. cit. p195, 196.

[133] ibid. op. cit. p186.

Professor Shaul Stampfer, former professor at the Hebrew University, Jerusalem, sums up the repetition of the Khazar conversion story, stating:

> Why do so many people believe that the Khazars converted? The evidence is so problematic, and the best sources say nothing about the Khazar conversion. So why is it believed? It's because things that people are told are very often accepted. If you see the same story three times, and you don't check those three times are good sources, you say everybody says it and if everybody says it, it has to be true.[134]

Unfortunately, some Jews have also accepted and publicized the Khazar conversion story because they liked it, without envisioning what haters and slanderers of Jews and the Jewish State would do with it.

[134] Stampfer, *Khazar Myth and Jews of Eastern Europe*, interview March 2021, accessed from https://www.youtube.com/watch?v=MdZY109zNXc&t=15s

Chapter 10

RELICS AND EVIDENCE OF A JEWISH COMMUNITY IN KHAZARIA

Pilitzky had given his word to the priests that when Poland was rid of its enemies, no Jew would lay foot on his property. But, as usual, he did the opposite of what he said. First, he permitted a Jewish contractor to settle. This Jew began to complain that he needed a quorum. Soon the Jews were granted the right to build a synagogue. Someone died and a cemetery was necessary. Finally, the Jews of Pilitz imported a rabbi and a ritual slaughterer. So now Pilitz had become a community.[135]

-Isaac Bashevis Singer

Jewish records such as births, marriages, deaths, conversions and all other aspects of Jewish lifecycle rituals are important in establishing Jewish continuity; yet there is no record or reference in any medieval rabbinic sources that points to a conversion to Judaism in a place called Khazaria. For millennia Jewish authorities have kept precise written accounts of Jewish life, literature and history. Not only are there no Jewish records of a Jewish community in Khazaria, neither is there any archaeological evidence.

The Encyclopedia Britannica states:

> Textual witnesses dating from the 9th and 10th centuries claim the Khazars adopted Judaism in the 8th century. These texts, however, are not without problems, and lack of archaeological or other physical evidence indicating a mass conversion has called both the extent and historicity of this conversion into doubt.[136]

In the history of all civilizations, such as Egyptian, Greek, Roman, Chinese and Persian, all have archaeological remains, relics and written documents and inscriptions. These determine language, historical events, architecture, religious artifacts, infrastructure and unique art styles. Whilst some historians claim Khazaria existed as a Jewish empire, none of these pieces of evidence have been discovered in what was supposed to be Khazaria.

[135] Isaac Bashevis Singer, *The Slave*, 1963, Martin Secker & Warburg LTD, London, p150.

[136] Encyclopedia Britannica, *Khazar*, accessed from https://www.britannica.com/topic/Khazar

Another attempt at proving evidence of Jews in Khazaria is the claim that in the 830s a few coins were minted in Khazaria bearing the Arabic text: "There is no God but Allah, and Musa (Moses) is His messenger." These coins (on the right) are considered by some historians as proof that the Khazars had converted to Judaism; but why would such a coin be considered Jewish when the inscription is entirely Muslim and written in Arabic? Unless conversing in Arabic, Jews have never referred to God as *Allah* – an Arabic word – and the reference to Moses is not exclusive to Judaism. The name *Musa* (Moses) appears in the Qu'ran 136 times. Furthermore, Jews would not print a coin exclusively in Arabic, in a non-Arab country. These coins would have been printed by Arabs, not Jews.

Jewish law, as codified in the Talmud and other Jewish legal texts, defines the religious requirements of a Jewish community in any place. If the following ten regulations that constitute a community are not evident, then there was no functioning Jewish community.

The Talmud states:

> A Talmid Haham [Torah scholar] is not allowed to live in a city that does not have these ten things: a court of Jewish law; a charity fund; a synagogue; a *mikveh* (pool of ritual immersion) and a public bathhouse; a doctor; a bloodletter; a scribe; a kosher slaughterer; and a teacher of young children. In addition… there are a minimum of 120 [Jewish] men who must be residents of the city.[137]

On first settling in a new country Jews always purchased land for a synagogue, a school and a cemetery. This infrastructure is the most important evidence that a long-term Jewish community existed and can be seen in every place where Jews have established a community, not just where Jewish merchants passed through. Archaeologists excavating in Khazar lands have found no artifacts or gravestones, or remains of Jewish infrastructure. It can therefore be concluded that such a conversion, while a splendid story, never took place.

[137] *Talmud,* Sanhedrin 17b, accessed from Sefaria,
https://www.sefaria.org/Sanhedrin.17b.10?lang=bi&with=all&lang2=en

Chapter 11

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

Is there a Jewish conspiracy against the world or is there a conspiracy against the Jew?[138]

-Herman Bernstein

What are the *Protocols of the Learned Elders of Zion*? What forces are behind this anti-Jewish propaganda that is international in scope and that has succeeded in spreading all over the world the poison of prejudice and hatred against the Jews, reviving mediaeval legends?

The *Protocols of the Learned Elders of Zion* are foundational to all anti-Jewish theories from the late 19th century to this day. They are the influence behind every 'Jewish Question' that has been asked in the past three hundred years:

Who was behind the French Revolution?

Who was behind the Bolshevik Revolution in Russia?

Who caused the World Wars?

Who profited by wars?

If there is anywhere an economic or financial crisis, who is to blame?

Who is behind the unrest in the Middle East?

Who is the cause of all the world's misfortunes?

The resounding reply: the Jews, of course.

THE ORIGIN OF THE PROTOCOLS

The *Protocols of the Learned Elders of Zion* are said to be the minutes of twenty-four speeches given during a meeting of the leaders of a powerful, supposedly Jewish, secret society. However, there is nothing conclusive about what the *Protocols* are, who wrote them and how they came into existence. No one has claimed seeing an original copy of a first edition.

[138] Herman Bernstein, Sir John Retcliffe, *The history of a lie - The protocols of the wise men of Zion,* 1921, Ogilvie Publishing Co., New York, p7.

It is also said that the *Protocols of the Learned Elders of Zion* are the minutes of the First Zionist Congress held at Basel, Switzerland in August 1897. The Zionist congress is claimed to have been a secret meeting of elite Jews to establish the 'Zionist entity' in 'Palestine' and to outline a long-term plan of Jewish leaders to take over and control the world. This would be accomplished by infiltrating and destroying global institutions including Christendom, to psychologically and financially manipulate the world population to make them slaves to global governance (namely, the Jewish elite). Despite this claim, the *Protocols* themselves make no mention of the First Zionist Congress, or any mention of a specific gathering, who was present, or when and where this gathering took place.

The First Zionist Congress held in Basel, Switzerland, was attended by 208 delegates and 26 press correspondents, many of whom were non-Jews. If the agenda was world domination, it is certain that the 26 press correspondents would have reported it. The Zionist Congress in Basel was certainly not a secret meeting, on the contrary, it was intentionally an open meeting. The organisers insisted it be open to ensure that all decisions made would legally comply with the European countries involved. What sort of 'Minutes' omit this information?

The interpretation of the *Protocols* has vastly rested on the prologues, epilogues and commentary in the document written by translators and editors, who present their analysis of the content. In time, these editorial additions were assumed to be part of the *Protocols* themselves. A large number of readers go no further than the editors' and translators' comments and believe that the commentary and content are the same.

THE CLIMATE IN WHICH THE PROTOCOLS WERE CREATED

THE AGE OF ENLIGHTENMENT AND THE FRENCH REVOLUTION

During the 17th and 18th centuries a European intellectual movement arose that elevated the role of reason, leading to changes in worldviews about religion, nature, rational humanity, science and philosophy. This was known as the Age of Enlightenment. The ideas of the Enlightenment played a major role in inspiring the first French Revolution, which began in 1789.

The 1789 French Revolution marked the end of absolute monarchy in France and the establishment of the French Republic with a system of government based on the principles of *liberté, égalité and fraternité* (liberty, equality and fraternity). These changes led to the abolition of the feudal system and emphasized the importance of the rights of all citizens, giving rise to the middle class - a major force in French society.

For the Jews, the Revolution had the greatest impact in modern history. For the first time in a thousand years, Jews were released from the ghettos, became citizens of the states in which they lived and more importantly, their economic status changed as new opportunities were opened to them.[139]

The French Revolution also gave rise to Napoleon Bonaparte, who became Emperor of France and went on to conquer much of Europe in the Napoleonic Wars of 1796 to 1815. The Napoleonic Wars ended the Papal states and the dismantling of the ghettos, something which wealthy Jewish families had been trying to negotiate with the Papacy for decades.

Two other revolutions followed in France – in 1830 and 1848. Affected by the Revolution in France of 1848, many countries in Europe also underwent revolutions that sought to topple conservative monarchies with liberal democracies. 1848 also brought Industrialization to France, with country people migrating to the cities, changing labour from farming to industrial skills. Migration to the cities also led to a rise in literacy among the new arrivals and an interest in publications circulating among the middle class.

The Revolutions greatly impacted the Jews of Central and Western Europe who, by 1871, had received full emancipation: equal economic, civil and political rights with all other citizens. Though Jews were in very small numbers overall, for centuries within the ghettos they had established independent governance and their own justice systems (administered by religious leaders). Emancipation made this autonomy also possible outside of the ghetto confines and Jews were able to create Jewish associations through which they could support poor Jewish communities around the world, improving their education and standard of living.

The revolutions had created a lot of unrest and instability in societies and people wanted to know who was behind them. Among the thousand questions which occupied the public mind was the 'role' of the Jews in the new emancipated society. Jewish self-governance soon became noticeable and non-Jews misinterpreted this form of autonomous Jewish structure (the *kehillah*) as a reinforcement that Jews were trying to gain world control. Inevitably, Jews became regarded as the 'other in our midst' and soon people were receptive to new forms of anti-Jewish propaganda.

With the rise in literacy among those who had moved into the cities, the general population acquired easy access to newspapers and the incessant anti-Jewish literature distributed among them. Soon, the rumours they had heard about the Jews were considered written 'proof'. The idea of an 'international Jewish conspiracy' became a shared concept within societies, adopted by writers and circulated in various books and articles as though they were true. In the early 1900s, the rumours were enshrined by the forgers of the Russian empire in a document titled the *Protocols of the Learned Elders of Zion*.

[139] Sachar, op. cit. p278.

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION IN RUSSIA

From the 1400's to 1772, Jews were not permitted into Russia. Then in 1772, Austria, Prussia and Russia partitioned amongst themselves a part of the territory of the Polish-Lithuanian commonwealth. The result of this partition was Russia suddenly inheriting a very large Jewish population. By 1897 Russia had the largest Jewish community in the world with a population of over 5.2 million out of a total 126 million people - around 2% of Russia's population.

As a response to the influx of Jews in Russia, Empress Catherine (Ekaterina) the Great wanted to protect Russians from Jewish competition and to keep the greater part of the country clear of Jews.[140] As simple banishment was no longer an option, in 1791 Catherine found a solution that became known as the 'Pale of Settlement' - a large region to where Jews were confined.[141] The Pale was an area of about 386,100 square miles, that consisted of the territories of Russia, Poland, Lithuania, Belorussia and the Ukraine. In this vast area lived 4,899,300 Jews, forming 94% of the total Jewish population of Russia and about 75% of the entire Jewish population of the world at that time.[142]

Catherine the Great wanted foreigners to settle in Russia, as long as they were not Jews; and by 'Jews' she meant orthodox rabbinic Jews. In a manifesto she issued encouraging foreigners to settle in Russia, she used the phrase *kromye zydov* (except Jews), which was constantly repeated in subsequent Russian legislation.[143]

The quality of Jewish life in the Pale depended entirely on the Tsars and how they regarded the Jews – some were lenient, others extremely malevolent. Hence, every few years, the restrictions and freedoms of the Jews in the Pale of Settlement would change.

In 1881, Tsar Alexander II was assassinated and Alexander III, a notorious Jew-hater, became the new Tsar. As rumours spread connecting the assassination to the Jews, the status of the Jews changed for the worst and anti-Jewish riots and pogroms (massacres) erupted all over the Pale of Settlement. In 1883, Alexander III sanctioned the 'May Laws' aimed at restricting rights and freedoms of Jews.[144] Hostility and oppression against Jews became part of official Russian policy.

In the early 1900s, Russia was an impoverished country overcome by profound economic, political and spiritual crises. The despotic power of the Tsars was deteriorating and a scapegoat was needed on which to blame the shortcomings and moral failings of the government. The scapegoating of Jews had been the custom in Russia

[140] ibid. p310, 311.

[141] ibid. p310.

[142] Lewis, op. cit. p61, 62.

[143] Sachar, op. cit. p311.

[144] Goodman, op. cit. p140. Chaim Bermant, *The Jews*, 1977, Sphere Books LTD., London, p38.

for centuries and the Russian population was always ready and fertile to accept additional anti-Jewish allegations.

THE BOLSHEVIKS

To a people subject to centuries of constriction to the ghettos and the Pale, there was an openness among secular Jews toward the communist ideal, in the hope of achieving equality and emancipation. Karl Marx (1818-1883), the father of Communism, advocated for a classless system in which all property and wealth was communally, rather than privately, owned. Marx was born a Jew, but his parents converted to Christianity when he was six years of age and therefore, he was not influenced by Judaism and Jewish values.[145]

The Bolshevik movement, founded by Vladimir Lenin in 1898, officially became a communist political party in 1912. The two main leaders were Vladimir Lenin and Leon Trotsky. It was widespread poverty and pogroms that led to Jews joining the Bolshevik movement in the hope of getting equality and tolerance.[146] But the Bolshevik Jews did not consider themselves to be acting as Jews or for the Jews. Nevertheless, to many Russians, especially those who had believed the *Protocols of the Learned Elders of Zion* theory, the revolution looked like a Jewish conspiracy acting as fronts for the hidden Elders of Zion to ensure domination of the world.

The upper leadership of the Bolshevik Party had a predominance of Jews - of the seven members of the inner cabinet, four were Jews: Trotsky, Zinoviev, Kamemev and Sverdlov.[147] These Jews viewed their Jewishness as an incidental artifact of their birth, with no meaning for them either religiously (as they were atheists) or nationally (as they regarded themselves as internationalists). Most famously, when Leon Trotsky was asked his nationality, he replied 'socialist'.

The number of Jews involved in the Russian Communist Party of Bolsheviks was just under 1000, being a mere 0.0008% of the total Russian population of 126 million, whilst 23,600 non-Jewish Russians were involved, constituting 0.0187% of the total Russian population of 126 million.

Jewish members in the Bolshevik Party represented 0.025% of the total Russian Jewish population of 4 million, whilst non-Jewish members of the same party represented 0.02% of the total non-Jewish Russian population of 122 million.

The Russian and Bolshevik Revolutions liberated the largest Jewish community in the world, granting Jews all civil rights and annulling all the restrictions that were imposed by the Tsarist regime. However, it also opened

[145] Sachar, op. cit. p297.

[146] ibid. p390.

[147] Berman, *The Jews*, op. cit. p209.

the floodgates for the greatest massacre of Jews before the Second World War. The pogroms of 1918 to 1921 in Ukraine (then part of Russia), saw an estimated 100,000 Jewish people murdered, maimed or tortured. Hundreds of Jewish communities were burned to the ground and hundreds of thousands of Jews were left homeless and destitute.

Despite the small number of Jews involved in communism, a new libel of Judeo-Bolshevism became one of the most enduring anti-Jewish myths of the 20th and 21st centuries worldwide. It is claimed that millions of Russians were murdered by the Bolshevik Jews. How is it possible that millions of Russians were murdered by less than a 1000 Jews? Furthermore, what about the millions of non-Jewish Russian Bolsheviks who were involved in the Revolution? Were they not far more responsible in the murder of Russians as well as hundreds of thousands of Jews?

PLAGIARISM, FORGERY AND FRAUD

It was during the early 1900s, that the Russian government and its secret services used teams of specialised forgers to create forged documents aimed to help the Tsar and his court to 'identify' which groups were behind the country's upheavals. The *Protocols of the Learned Elders of Zion* was one such document that immediately became an ideological tool to turn the already indoctrinated masses against the Jews. This resulted in violent pogroms instigated by local police, church clerics and armed gangs known as the Black Hundreds.[148]

The *Protocols of the Learned Elders of Zion* have no author. They are not signed by anyone. But regardless of the origin and the different versions in which they were published and disseminated, essentially, they were a means of spreading the claim of a Jewish global conspiracy to control the world. The *Protocols* are the most influential piece of anti-Jewish propaganda ever created (possibly second only to the libel that the Jews killed Jesus), leading to the worst atrocities committed against Jews.

The existence of the *Protocols of the Learned Elders of Zion* has a history in itself: they proved to be a plagiarized form of an 1864 work of satire by Maurice Joly (French political writer and lawyer) titled *The Dialogue in Hell Between Machiavelli and Montesquieu* and from an anti-Jewish novel, *Biarritz,* by Hermann Goedsche (German writer and government employee).[149]

In Maurice Joly's political satire, *The Dialogue in Hell,* he criticises the policies of Napoleon III, likening him to the infamous Machiavelli who believed rulers should use any means at their disposal to get what they want. There are no Jewish characters in Joly's book.

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[148] Lewis, op. cit. p71.

[149] Michael Barkun, *A Culture of Conspiracy - Apocalyptic Visions in Contemporary America*, 2003, University of California Press Berkeley, California, p50.

In Hermann Goedsche's 1868 anti-Jewish fictional novel *Biarritz*, one chapter is titled the *Cemetery of Prague.* In the *Cemetery of Prague*, Goedsche grasps Maurice Joly's 'world control' concept in *Dialogue in Hell* and transforms the characters from non-Jews to Jews. The *Cemetery of Prague* chapter describes a scene that supposedly took place at the Jewish cemetery in Prague where twelve 'Jewish elders', each representing one of the Twelve Tribes of Israel, gathered. The purpose of the gathering was to implement goals of subverting the military, instigating international conflicts and the destruction of Christianity. The twelve elders were apparently joined by a chief rabbi taking his place as the thirteenth personage, at which point they were all greeted by the Devil, whose assigned function was that of spreading the decisions of the Wise Men of Zion among the Jews, in order that they conquer the world.

In 1881, Hermann Goedsche transformed the fictional dialogue at the Prague cemetery into the format of a single speech given by a Grand Rabbi, as if it really happened. The speech was then distributed in a pamphlet which came to be known as The Rabbi's Speech, changing fiction into a fraudulent 'reality', creating a nascent Protocols of Zion. In order to give this work credence and evade his unsavoury reputation as a forger, Goedsche published it under the name 'Sir John Retcliffe'.

Between 1881 - 1901 *The Rabbi's Speech* was translated and published in Russia, France and Austria. Theodore Fritsch, a German publisher and journalist, published it in the *Catechism for Antisemites* and in the *Handbook on the Jewish Question*, with sales reaching 100,000 copies.[150] In 1903, *The Rabbi's Speech* was published again by Pavel Krushevan, an official in Imperial Russia.

In 1897, Pyotr Rachkovsky, head of the Russian secret police of Tsar Nicholas II, commissioned his team to use Joly's book to create an attack on the Tsar similar to Joly's attacks on Napoleon. Rachkovsky was known for publishing anonymous forged pamphlets that he would use as proof of anti-tsarist activity that needed to be curbed. In 1897, Rachkovsky sent the fabricated *Protocols* document to Sergei Nilus, a Russian Christian religious writer and mystic and employee of the Russian secret police department, Okhrana.[151] In 1901, Nilus translated the document from the French into Russian.[152]

Although Joly's book had nothing to do with Jews nor made mention of any Jew, Rachkovsky used more than 160 paragraphs from Joly's book as a prototype and basis for *The Protocols.*

[150] ibid.

[151]Bernstein, op. cit. p11.

[152] ibid. p13.

In *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion,* Norman Cohn writes:

> Over 160 passages in the Protocols, totalling two-fifths of the entire text, are clearly based on passages in Joly; in nine of the chapters the borrowings amount to more than half of the text, in some they amount to three-quarters… Even the arrangement in chapters is much the same - the twenty-four chapters of the Protocols corresponding roughly with the twenty-five of the Dialogue. Only towards the end, where the prophecy of the Messianic Age predominates, does the adaptor allow himself any real independence of his model.[153]

The plagiarism of the *Protocols* from Maurice Joly's *Dialogue in Hell* is indisputable; the structural similarity of both works is striking.[154] In the table below are some examples:

[153] Norman Cohn, *Warrant for genocide; the myth of the Jewish world-conspiracy and the Protocols of the elders of Zion,* 1967, Harper & Row, New York, p 74, 75. Stephen Eric Bronner, *A Rumor About the Jews: Reflections on Antisemitism and the Protocols of the Learned Elders of Zion*, 2000, St. Martin's Press, New York, p84.

[154] Bronner, op. cit. p85, 86. Umberto Eco, *Introduction to The Plot*, cited in: Will Eisner, *The Secret History of the Protocols of the Elders of Zion,* 2005, W.W. Norton and Company, New York, p73-89.

DIALOGUE IN HELL	THE PROTOCOLS
First Dialogue At the origin of society, there was brutal and unchecked force; later it was the law, that is to say, force still, ruled by forms. You have consulted all the sources of history; everywhere force appears before rights. Political liberty is only a relative idea; the necessity to live is what dominates the States as well as individuals.[155]	Protocol 1 In the beginnings of the structure of society they were subjected to brute and blind force: afterwards to law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force. Political freedom is an idea but not a fact.[156]
Fourth Dialogue What you (as much as I) know of the past authorizes me, in the present, to say that the principle of popular sovereignty is destructive of all stability, that it indefinitely consecrates the right to revolution. It puts society in open war against all the human powers and even against God; it is the very incarnation of force. It made of the people a ferocious force that sleeps when it is satiated with blood and chained up; and here is the invariable progression that follows in societies in which movement is ruled by this principle: popular sovereignty engenders demagoguery, demagoguery engenders anarchy, anarchy leads to despotism.[157]	Protocol 3 The word 'freedom' brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature. For this reason, we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts. These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains.[158]
Twelfth Dialogue Like the God Vishnu, my press would have a hundred arms, and these arms would place their hands upon all the nuances of opinion throughout the entire country.[159]	Protocol 17 Like the Indian idol Vishnu, they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required.[160]

[155] Maurice Joly, *Dialogue in Hell Between Machiavelli and Montesquieu*, First Dialogue, 1864, A. Mertens and Son, Brussels, accessed from https://archive.org/details/DialogueInHellBetweenMachiavelliAndMontesquieu/mode/2up?q=political

[156] Marsden, op. cit. p11.

[157] Joly, op. cit. *Fourth Dialogue.*

[158] Marsden. op. cit. p24.

[159] Joly, op. cit. Twelfth Dialogue.

[160] Marsden, op. cit. p46.

In 1903, Sergei Nilus, who was obsessed with the coming of the Antichrist whom he believed to be a Jew, included the *Protocols* as an appendix to his 1903 book, *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth.*[161] In 1906, *The Rabbi's Speech* was included in a publication of the *Protocols*[162] and by 1917 Nilus had published four editions of the *Protocols*.

In his fourth edition, Nilus attributed the *Protocols* to Theodor Herzl and the Zionist Congress in Basel. He wrote:

> My book has already reached the fourth edition, but it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these protocols are nothing other than the strategic plans for the conquest of the world under the heel of Israel, and worked out by the leaders of the Jewish people - and read by the 'Prince of Exile', Theodor Herzl, during the first Zionist Congress, summoned by him in August, 1897, in Basle.[163]

When Nilus heard that the Zionist Congress was open to the public and not a secret meeting of Jews, he changed his story saying that the *Protocols* were the work of the 1902–1903 meetings of a group of Jewish Elders. Although Nilus is credited with several versions of how he had secured the Protocols, his stories flatly contradict one another.[164]

The insinuations and claims of Jewish world control by Goedsche, Rachkovsky, Krushevan and Nilus were clearly all fraudulent. In his introduction to Will Eisner's *The Plot: The Secret Story of The Protocols of The Elders of Zion,* Umberto Eco writes:

> This patchwork of largely fictional works makes the Protocols an incoherent text that easily reveals its fabricated origins. It is hardly credible that the 'bad guys' should express their evil plans in such a frank and unashamed manner, that they should declare, as the Elders of Zion do… If at first the Protocols was taken seriously, it is because it was presented as a shocking revelation, and by sources all in all trustworthy. But what seems incredible is how this fake arose from its own ashes each time someone proved that it was, beyond all doubt, a fake. This is when the 'novel of the Protocols' truly starts to sound like fiction… Every time some authoritative source confirmed the spurious nature of the Protocols, there was someone else who published it again claiming its authenticity. And the story continues unabated on the Internet today…[165]

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[161] Bernstein, op. cit. p11, 12.

[162] Bronner, op. cit. p83.

[163] Bernstein, op. cit. p12.

[164] ibid. p9.

[165] Umberto Eco, op. cit. *Introduction to The Plot,* vi.

Despite all the contradictions, the plagiarism, the forgery and the fraud, the *Protocols of the Learned Elders of Zion* continue to be published and circulated globally.

EXPOSING THE PROTOCOLS

In 1921, Philip Graves, a Times of London foreign correspondent in Constantinople, learned from an informant that the Protocols of the Learned Elders of Zion were a distorted plagiarism of Maurice Joly's A Dialogue in Hell. According to Graves, almost two-thirds of the Protocols had been copied verbatim from the well-written A Dialogue in Hell.[166]

Graves, the first person to reveal the truth about the *Protocols*, published some of the plagiarized examples from Joly's work, showing that the *Protocols* were a forgery and did not originate from a mysterious Jewish meeting. Also in 1921, New York Herald reporter Herman Bernstein published *The History of a Lie: The Protocols of the Wise Men of Zion,* the first exposure of the *Protocols* as a fraud for an American audience.[167]

In 1933, two Jewish groups filed a lawsuit in the Bern District Court against the far-right Swiss National Front for distributing anti-Jewish propaganda and against the editor in chief of a Nazi oriented magazine, for distributing 'smut literature'.[168] The two Jewish groups were the United Jewish Communities of Switzerland and the Jewish Community of Bern. The Bern Trial began in October 1934 and lasted until May 1935. The first witness at the trial was Chaim Weizmann, later to become the first President of Israel.

The plaintiffs stated that the *Protocols* were used for anti-Jewish conspiracy style smear campaigns, claiming, among other things, that 'Jewish Freemasonry' aimed to control the world. The Defence protested that the trial was controlled by the Freemasons and since Jews could not speak the truth anyway, the *Protocols* must be authentic because Jews are evil; and the Jews are evil because the *Protocols* say so.[169]

On 14 May 1935 the verdict was delivered: the *Protocols* were a forgery, a work of plagiarism and 'smut literature' that deserved to be banned. The Nazis appealed, arguing the *Protocols* did not fit the definition of 'smut literature', leading to the court of appeals overturning the earlier judgement. Whilst still considered a forgery, the court decided the *Protocols* could not be banned. A similar trial was conducted in Port Elizabeth in South Africa, with parallel outcomes.

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[166] Hadassa Ben-Itto, *The Lie That Wouldn't Die: The Protocols of the Elders of Zion,* 2005, Vallentine Mitchell, London, p124.

[167] ibid. p67.

[168] Bronner, op. cit. p119-121.

[169] ibid.

The anti-Jewish allegations embedded in the *Protocols* were found in other anti-Jewish works of both fiction and forgeries from the later 19th century. These included anti-Jewish classics such as *The Jew, Judaism, and the Crucifixion of the Christian people* (1869) by Mousseaux; *World Conquest by the Jews* (1870), by Osman-Bey; *The Talmud and the Jews* (1879) by Lutostansky; *The Jewish Question as a Racial, Moral, and Cultural Question*, by Dühring; and *Jewish France* by Drumont. These books were primarily sold as historical or philosophical works and were best-sellers. As Stephen Bronner states in *A Rumor About the Jews*: "Indeed antisemitism has its own literary tradition."[170]

Despite the *Protocols of the Learned Elders of Zion* being a plagiarized forgery and fraudulent, what seems incredible is how the accusation of a 'Jewish conspiracy' arises each time someone needs to single out an enemy. The thought process of anti-Jewish conspirators is that even if the *Protocols* were to be fake, they are exactly how Jews think and behave and must therefore be considered authentic.[171]

TRANSLATIONS, DISTRIBUTION AND PROPAGATION

In the early 1920's, the *Protocols of the Learned Elders of Zion* were translated into most European languages and widely circulated by anti-Jewish organizations and individuals. During the 1920s and 1930s, the popularity of the *Protocols* was second only to the Bible and there has not been a single anti-Jewish movement that the *Protocols* did not influence.

In 1918, Alfred Rosenberg, a Nazi German ideologist and the man who would serve as the Nazi 'expert' on racial matters, started his career by smuggling a copy of the *Protocols* from Imperial Russia into Germany and presented the document to Dietrich Eckart and Rudolf Hess (the future deputy of Adolf Hitler).

Rosenberg was also the author of *Immorality in The Talmud*, which contains random, out of context quotes from the Talmud, with his own anti-Jewish commentary. The book was published in 1937 and the distorted quotes are still circulated in the 21st century on social media and anti-Jewish publications.

Alfred Rosenberg was the head of the Nazi Party's foreign-affairs department and a member of the Thule Society, a German occultist and political group with a strong focus on the Aryan race, anti-communism and anti-Jews. Adolf Hitler, Rudolf Hess, Dietrich Eckart, Herman Göring and Henrich Himmler were all notable members of the Thule Society.[172] In 1919, the Thule Society published the *Protocols*, with no mention of the presumed original author, Sergei Nilus. The libel suited the Nazis; the author was irrelevant. The pamphlet sold more than 120,000 copies and became known in Germany as the 'Bible of Antisemites'.[173] In time, the

[170] ibid.

[171] ibid.

[172] ibid. p113.

[173] ibid.

Protocols of the Learned Elders of Zion became a bestseller all over Europe and the United States, thanks to the sponsorship of American industrialist and automobile manufacturer, Henry Ford.

In 1920, Ford used his privately owned newspaper, the *Dearborn Independent*, to publish a series of articles under the title *The International Jew*: *The World's Foremost Problem*. In *The International Jew*, Henry Ford addressed the 'Jewish Question' as follows:

> And that is where the Jewish Question begins. It begins in very simple terms: How does the Jew so habitually and so resistlessly gravitate to the highest places? What puts him there? Why is he put there? What does he do there? What does the fact of his being there mean to the world? That is the Jewish Question in its origin.[174]

The libel of the 'International Jew' was later used by Adolf Hitler in Mein Kampf:

> The function of the so-called liberal Press was to dig the grave for the German people and Reich. No mention need be made of the lying Marxist Press… Their sole task is to break the national backbone of the people, thus preparing the nation to become the slaves of international finance and its masters, the Jews. Here was a pestilence, a moral pestilence, with which the public was being infected. It was worse than the Black Plague of long ago. [175]

Ford's *The International Jew* was translated into sixteen languages.

Neo-Nazis, white supremacists and Holocaust deniers endorse and circulate the *Protocols of the Learned Elders of Zion* globally. Books based on the *Protocols* are available even in countries such as Japan, which has a population of around 3,000 Jews in a population of around 124 million. Throughout the Arab and Islamic world, the *Protocols* are addressed in political speeches, editorials and even children's cartoons and school textbooks. In 2002, Egypt's government-sponsored television, aired a mini-series based on the *Protocols.* The Palestinian Authority and Hamas draw on the *Protocols* to justify terrorism against Israeli civilians.

The most prominent English translator and advocate of the Jewish Protocols theory was Victor E. Marsden (1866-1920), who first produced the English translation in 1920. His introductions to the *Protocols* are entirely and virulently anti-Jewish, adding his own dimension of 'Jewish global control'. Most readers would assume what Marsden wrote was part of the *Protocols* themselves, which it is not.

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[174] Henry Ford, *The International Jew: The World's Foremost Problem,* Appearing in The Dearborn Independent from May 22 to October 2, 1920, p44, 45.

[175] Hitler, *Mein Kampf (My Struggle)*, trans. James Murphy, Chapter X. *Why The Second Reich Collapsed,* 1939, Hurst and Blackett Ltd., accessed from https://gutenberg.net.au/ebooks02/0200601h.html

To date, the *Protocols* have been translated into the majority of languages and disseminated and exploited in most countries.[176]

THE NON-JEWISHNESS OF THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

There is nothing of significance in the *Protocols* that suggest they were written by Jews. A few Hebrew words are used, such as 'Goyim' and 'Kehilah', which may erroneously give the impression that only a Jew would use these words. In fact, if these words were not used at all, there is no reason to assume the *Protocols* are about Jews.

The lack of Jewish terminology and concepts in the *Protocols* is enough to invalidate them as a Jewish document. Terminologies that express neither Jewish thought nor values are found throughout the text, including statements such as:

> "The King of Israel will become the real Pope of the Universe, the Patriarch of the International Church…"[177] and, "When the King of Israel places the crown offered to him by Europe on his sacred head, he will become the Patriarch of the World."[178]

The concept of a 'Messianic King' is frequently found in Christian theology. The Catholic Church also designates Jesus with the title of 'King of Israel', stating: "[Jesus is] denoted by the current Messianic names, King of Israel, Son of David, Son of man."[179] In fact, one of the most popular Christmas songs, *The First Noel*, proclaims: "*Noel, noel, born is the King of Israel*."

In the New Testament Gospel of John, it states: "Rabbi, you are the Son of God; you are the King of Israel."[180] This term is also found in the Gospel of Matthew: "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross and we will believe in Him."[181]

In 1944 in Munich, chief propagandist for the Nazi Party, Joseph Goebbels, gave a speech titled, *The Winter Crisis is Over,* for which he received wild applause. Goebbels said the following:

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[176] Ismar Elbogen, *A Century of Jewish Life*, 1946, The Jewish Publication Society of America, Philadelphia, p513.

[177] Sergei Nilus, Victor E. Marsden, trans., *The Protocols of the Meetings of the Learned Elders of Zion, Protocol 17*, 1934, Britons Publishing Company, p205.

[178] ibid. *Protocol 15*, p200.

[179] Catholic Answers, *Jesus Christ: God the Son, Messiah of Israel,* accessed from https://www.catholic.com/encyclopedia/jesus-christ

[180] *New Testament*, John 1:49, NIV Study Bible, ed. Kenneth Barker, 1995, Zondervan Publishing House, p1592.

[181] ibid. Matthew 27:42.

> In the Fifteenth Protocol of the Elders of Zion it is written: "When the King of the Jews receives the crown upon his holy head that Europe will offer him, he will become the patriarch of the entire world." The Jews have often been near that triumph, just as they believe they are today. But always before they fell from the heights to the depths. This time, too, Lucifer will fall. Our Europe will offer them not a crown, but the mailed fist. The Jew will not be the patriarch of the world, but rather the leper, the scum, the victim of his own criminal desires, who will break against our strength and our knowledge.[182]

Joseph Goebbels incorrectly quotes *Protocol 15* by saying, "King of the Jews," whereas *Protocol 15* states, "King of Israel." But neither term is used in Jewish scripture or literature, unless referring to a literal King of the historical Kingdom of Israel, such as King David or King Solomon. Such terminologies found in the *Protocols* are exclusively Christian and the term 'Pope' is exclusively Roman Catholic. No Jewish organization would use such terminology.

The appropriation of some Hebrew expressions in the *Protocols* text does not make them Jewish. On the contrary, Christian terminologies used in the text makes the *Protocols* something other than Jewish.

[182] Joseph Goebbels, *The Winter Crisis is Over*, cited in Bytwerk R., *German Propaganda Archive*, 1998, accessed from https://research.calvin.edu/german-propaganda-archive/goeb40.htm

Chapter 12

THE ILLUMINATI, THE FREEMASONS AND THE ROTHSCHILDS

The story, or myth, of the Illuminati is complex and information varies depending upon the agenda of those telling the story. As there are few books which we consider to be of any academic and historical substance, we need to delve into some conspiracy style books, lectures and interviews to decipher how the history and story of the Illuminati goes.

ADAM WEISHAUPT

The history of the myth of the Illuminati begins with Adam Weishaupt. It is said that Weishaupt was born in southern Germany in 1748 and having lost both parents by the age of seven, Weishaupt's godfather, Baron Ickstatt, director of the University of Ingolstadt, turned the early training of the boy over to the Jesuits, a Roman Catholic Order founded in 1534 by Don Ignacio de Loyola. After completing his schooling with the Jesuits, Weishaupt enrolled at the University of Ingolstadt where he studied law, economics, politics, history and philosophy. In 1768, at age twenty, Weishaupt graduated with a Doctor of Law and in 1773 became the first layman to occupy the chair of canon law, a position which for a period of ninety years had been held by representatives of the Jesuits.

Despite his Jesuit training, Weishaupt showed contempt towards the Jesuits and all religion. However, the organizational models of the Jesuit Order remained with him. Utilizing what he had learned, on May 1st 1776, in Bavaria, Germany, Weishaupt created the Order of the Illuminati. The Illuminati was a secular organization whose aim was to free the world from all established religious and political authority, which, in time, would govern the world.[183]

One year later in 1777, Weishaupt went on to become a Freemason and towards the end of 1778 he launched the idea of amalgamating the two societies - the Illuminati and Freemasonry. In the annals of the Illuminati, he became known by the name of 'Spartacus'.[184]

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[183] John Robison, *Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Free Masons, Illuminati, and reading societies*, fifth edition, 1798, W. Watson & Son, Dublin, p84.

[184] The Abbé Augustine Barruel, *Memoirs, Volume III: History of Jacobinism - The Antisocial Conspiracy*, A Translation from the French, 1797, by T. Burton, No. 11, Gate-Street, Lincoln's-Inn Fields, London, p. 1, accessed from https://archive.org/details/memoirsillustrat03barr_202006/mode/2up?q=Ingolftadt

ABBÉ AUGUSTINE BARRUEL

The earliest source we have found on the Illuminati, the Jesuits and the Freemasons, is Abbé Augustine Barruel, a Jesuit priest and Canon of the Church of Notre Dame in France and an infamous conspiracy theorist. Barruel had published a book claiming that a conspiracy had led to the French Revolution in 1797, but he made no mention of Jewish involvement. In 1806 Giovanni Battista Simonini (Jean Baptiste Simonini), a forger, wrote to Abbé Barruel and informed him that the Freemasons and Illuminati were founded by Jews.[185] Barruel was unable to locate or contact Simonini and the original letter apparently written by Simonini has never been found. It is said that Simonini's letter was finally published for the first time in 1878, fifty-eight years after Barruel's death, in a French magazine *Le Contemporain* (the same magazine that published The *Rabbi's Speech*).[186] This is the only known link to the apparent letter.

There is no literature by Abbé Barruel that portrays the Jews as the main conspirators of secret societies. In his four volume series *Memoires*: *Illustrating the History of Jacobinism*, he gives detailed accounts of the Jesuits, Adam Weishaupt, the Freemasons and the Illuminati, but does not associate Jews with any of these Orders. In fact, in Volume III of his *Memoirs* he writes that neither pagans nor Jews, nor religious people can be initiated into the Illuminati.[187]

In *A Rumor About the Jews*, Stephen Bronner writes:

> Jews had no interaction with the Illuminati and few Jews participated in the masonic lodges of the Freemasons. But the feudal past carried over into the Modern era. The perverse images of the Jew… as 'Christ killers' had an impact. It is not surprising then that, since the beginning of the 18th century Jews were seen as dominating an all-encompassing conspiracy directed against Christian civilization.[188]

In 1798, John Robison, British physicist, mathematician and professor of natural philosophy at the University of Edinburgh, authored *Proofs of a Conspiracy Against all the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies, Collected from Good Authorities* - a polemic accusing Freemasonry of being infiltrated by Weishaupt's Order of the Illuminati. Robison wrote

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[185] Bronner, op. cit. p73.

[186] Le Contemporain Religion, Revue Catholique, Revue D'économie Chrétienne, 1878, p58-61.
https://play.google.com/books/reader?id=KsMtCFXA8DwC&pg=GBS.PA58&hl=en_AU
https://books.google.com.au/books?id=KsMtCFXA8DwC&pg=PA58&redir_esc=y#v=onepage&q&f=false
Christians for Truth, *the 'Simonini Letter' - The First Evidence Connecting Jews, Freemasons & Illuminati To World Revolution,* 2021, *Le Contemporain* magazine: https://christiansfortruth.com/the-siminoni-letter-the-first-evidence-connecting-jews-freemasons-illuminati-to-world-revolution/

[187] Barruel, *Memoirs, Volume III*, op. cit. p22.

[188] Bronner, op. cit. p74.

extensively about the Illuminati and Freemasonry but makes no connection between Jews and either Order. Instead, he references a letter written by Adam Weishaupt (*Spartacus*) to Xavier von Zwack (known as *Cato*), a member of the Illuminati:

> One would almost imagine that this [priestly] degree as I have managed it, is genuine Christianity… I say that Free Masonry is concealed Christianity.[189]

Weishaupt and his right-hand man, Baron de Knigge (known as *Philo*) laboured together in what they perceived as 'Masonic Christianity'. In a letter to von Zwack (*Cato*), *Philo* wrote:

> We must make the secret doctrines of Christianity be received as the secrets of genuine Free Masonry… Jesus Christ established no new Religion; he would only set Religion and Reason in their ancient rights. For this purpose, he would unite men in a common bond.[190]

JEAN JOSEPH MEUNIER

In 1801, Jean Joseph Meunier (1758–1806), a French politician and judge, wrote a book titled, *On the Influence Attributed to Philosophers, Free-Masons and to the Illuminati - On the Revolution of France*. In his book, Meunier uses the word 'Jew/s' twice: the first in reference to the "Jew from Nazareth" [Jesus]; the second referring to a Papal accusation against the Jews.[191]

Meunier makes no connection between Jews, the Freemasons or the Illuminati. On the contrary, Meunier states that Freemasonry is the successor of the Knights Templar and an institution of the Church. He wrote:

> We shall not stop at the assertion that the Free-Masons are the successors of the Knights of the Temple, because the chiefs of the Lodges are denominated Grand Masters… That Free-Masonry is a religious and Christian institution cannot be doubted.[192]

So far, we have addressed some of the earliest and most notable authors on the Illuminati: Augustin Barruel (1797), John Robison (1798) and Jean Joseph Meunier (1801). None of these authors associated Jews with the Illuminati or the Freemasons.

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[189] Robison, op. cit. p115.

[190] ibid, p116, 117.

[191] J. J., Mounier (Meunier), *On the Influence Attributed to Philosophers, Free Masons, and to the Illuminati on the Revolution of France*, 1801, W & C Spilsbury, London, p131, accessed from: https://archive.org/details/MeunierJJOnTheInfluenceAttributedToPhilosophersFreeMasonsAndToTheIlluminatiOnThe/page/n1/mode/2up

[192] ibid, p153.

LÉON MEURIN

Based on what we could find, the Jewish connection with the Freemasons, the Templars, the Illuminati and Lucifer, is Léon Meurin's book, *La Franc Maçonnerie - Synagogue De Satan* (*Freemasonry - Synagogue of Satan*), published in 1893. Meurin wrote that the Freemasons and the Illuminati had been founded by two Jews, and that from the Jews, all the anti-Christian sects had their origin.[193] Meurin further stated that the Supreme Pontiff of the Jews is the pontiff of the Synagogue of Satan[194], the antithesis of the Grand Pontiff of the 'Heavenly Jerusalem' [the Catholic Church].

According to Meurin, the fallen Grand Masters of the Order of the Knights Templar were Jews who adored the demon Baphomet and that initiates to the Order were compelled to worship him [it][195] However, historically the Knights Templar, with their infamous crusader shields displaying the red cross, were the most powerful and influential organization in the whole of Christendom and not Jews at all.

Meurin's book addresses Biblical, theological, political and occultic Jewish/Luciferian world control, claiming that it began from the earliest times in Jewish history, from the days of King Solomon. Meurin also strongly reinforces the Church's theology of the 'demonic Jew' and the charge of 'deicide', stating that Jews are subjugators and killers of Christians. He bases this view on the same accusations as the Church regarding the Talmud, claiming the Talmud allows Jews to steal, exploit and kill Christians.[196]

In his extensive allusions to the Luciferian Jewish control of everything, Meurin's book reads like a manual for the popular series *The Rise and Fall of The Cabal,* released in 2020, *Europa – the Last Bastion*, released in 2017, the *Protocols of the Learned Eders of Zion* and the Khazarian Mafia theory. The similarities between these and Meurin's book cannot be coincidental. They include:

- Jewish Global control
- The Jewish King of Israel (the Khazar Mafia theorists attribute this title to the Rothschilds)
- The Supreme Pontiff
- Superiority over the 'Goyim'
- Babylonian Talmudic black magic
- The Illuminati
- The Freemasons
- The Templars

[193] Léon Meurin, S. J., *La Franc Maçonnerie - Synagogue De Satan* (*Freemasonry - Synagogue of Satan),* 1893, Victor et Fils, Libraires-Éditeurs, Paris, p134.

[194] Meurin, op. cit. p449.

[195] ibid. 164-167.

[196] ibid. p267.

- Jewish worship of Lucifer and Baphomet
- Luciferian kabbalah
- The worship of Molech
- The God of the Jews is Lucifer

In the interwar period of the 20th century, literature about the Illuminati, the Freemasons and the Jews took a less theological and more racial and political outlook on Jewish 'world control'. A variety of theories on Jewish domination were interconnected by presenting a broad Jewish network of secret societies that act together to control the world and corrupt its values through their domination of the arts, political parties, the press, crime, finances, religion and a host of other forces.

This amalgamating of secret societies was initially the work of two English writers: Lady Queenborough (1856–1935) and Nesta Helen Webster (1876-1960). It is at this point that Jews are brought to the forefront as major players in the world control narrative.

LADY QUEENBOROUGH

Not a lot is known about Lady Queenborough (Edith Starr Miller) other than she was an American-born British socialite, author and conspiracy theorist. Queenborough became interested in occult religions and secret societies through her husband, Almeric Hugh Paget, the first Baron of Queenborough and member of British Parliament.

Queenborough wrote two books - *Common Sense in the Kitchen: Normal Rations in Normal Times* (1918); and *Occult Theocracy* (2 volumes, 1933). In *Occult Theocracy* (obviously), she wrote that the goal of Judaism and of secret societies controlled by Jews was to empower the very rich by controlling education and the mass media. She believed such goals were satanic in origin. Queenborough presented the various secret societies as different branches of one tree and for the first time, the Rothschild family were placed at the top.

For Queenborough, the ultimate lever was money, because money could buy control. "This power," she wrote, "is wholly in the hands of international Jewish financiers."[197] Queenborough alleged that the Illuminati was simply one tentacle of the Jewish world conspiracy - the heads of the powerful *Kahal* or *Kehillah* [Jewish assembly] of the Rothschilds, striving for the attainment of political, financial, economic and moral world

[197] Lady Queenborough (Edith Starr Miller), *Occult Theocrasy Volume 1*, 1933, p662, accessed from https://archive.org/details/occulttheocrasy0001lady/mode/2up

domination.198 Queenborough's appropriation of the Hebrew word 'Kehillah' is likely taken from Protocol 17 of the Protocols of the Learned Elders of Zion.[199]

Queenborough had a misconstrued view of Jews and Judaism, regarding both as neither a religious entity nor a nation.[200] Typical of many anti-Jewish authors and opinionists, there remains a great deal of ignorance when it comes to the history and practices of the Jews. For example, Queenborough wrote:

> The obligations and rules of the rite for the Jewish masses are contained in the Talmud and Shulchan Arukh [Code of Jewish Law], but the esoteric teachings for the higher initiates are to be found in the Cabala.[201]

Queenborough, who is familiar with the word 'kabbalah', has no concept of its meaning; rather, she prefers to associate it with a sinister, secret Jewish group crafted for evil purposes. There is nothing hidden, secret or sinister about Jewish kabbalah, nor is the study of it a pathway to some sort of 'initiation'. Kabbalah is nothing more than a body of Jewish literature that gives deeper insight into Judaism and Jewish scripture. Other than Martin Luther, who began the Protestant Reformation in Europe in 1517, Queenborough was one of the first to misconstrue passages in the Talmud with the intention of making Jews appear evil and immoral.[202] As mentioned earlier, in 1937, four years after Queenborough's publication, Alfred Rosenberg wrote an entire book titled *Immorality in The Talmud*, dedicated to misquoting and slandering the Talmud.

Almost all 21st century anti-Jewish and anti-Judaism propaganda can be found in Queenborough's 1933 book. This twisting of Jewish terminologies and of the Jewish religion itself is common when non-Jews attempt to attribute something sinister to Jewish practices and beliefs.

Another example of Queenborough's incomprehension of Judaism is her description of the two leading Rabbis of Judea's Second Temple Era, Hillel and Shammai, both Pharisees who opposed the corrupt Sadducees. Queenborough contrarily wrote:

> Opposed to Hillel was Shammai, a Sadducee, supporter of the Sadducean High Priest who was made Chief Judge of the assembly.[203]

198 ibid, p184.

199 Marsden, op. cit. p203.

200 Queenborough, op. cit. p75.

201 ibid.

202 ibid. pp 81, 82, 87.

203 ibid. p80.

It's not just Queenborough's lack of knowledge that is of concern, but also her intention to smear Jews and Judaism.

NESTA HELEN WEBSTER

In the early 20th century, English anti-Jewish author, Nesta Helen Webster (1876-1960), spent her life supporting the idea that there was a Jewish plot of world control. Webster, who believed she was a reincarnation of someone from the time of the French Revolution, revived conspiracy theories about the Illuminati. Webster became involved in several extremist movements, including the British Fascists, the Anti-Socialist Union and the British Union of Fascists.

Influenced by the *Protocols of the Learned Elders of Zion*, Webster emphatically argued that Jews were the driving force behind a 'Judeo-Masonic conspiracy' that controlled international finance, was responsible for the French Revolution, the 1848 Revolutions, the First World War and the Bolshevik Revolution.[204]

In her 1921 book, *World Revolution - the Plot Against Civilization*, Webster links Jews to the Illuminati, the *Protocols of the Learned Elders of Zion* and Freemasonry.[205] Like Queenborough, Webster amalgamated all the major secret societies, placing Jews in control of everything. This new approach soon focussed on one Jewish family, the Rothschilds. Webster wrote:

> Everywhere that the worker lives by tilling his own soil the abolition of feudalism has led to the domination of the moneylender, and the moneylender is in most cases a Jew.[206] The Jew [is] the inventor of advertisement, the employer of cheap labour, the principal participant in the stock-jobbing or agiotage, that prevailed at the end of the first French Revolution. But it is, above all, as the usurer that the Jew achieved power. The great fortune of the Rothschilds was built up on this basis. The period of 1820 onwards became, the age of the Rothschilds, so that by the middle of the century it was a common dictum. There is only one power in Europe, and that is Rothschild.[207]

Queenborough and Webster were possibly the first authors, (we've not found any others) to make the Rothschilds the face of all the world's misfortunes and that the strategy of global control is deliberately initiated by them.

[204] Nesta H. Webster, *World Revolution: The Plot Against Civilization*, 1921, Boston Small, Maynard & Company, p92, 93.

[205] ibid. p20.

[206] ibid. p 93.

[207] ibid. p94, 95.

After Nesta Webster and Lady Queenborough, other authors began to introduce the Jews into the Illuminati narrative: the Jews became the controllers and the oppressors; the rest of the world were the oppressed. From there the theory gained momentum, as rumours about the Jews tend to do.

In 1935, author Gerald B. Winrod continued Nesta Webster's theory (and quotes her throughout his book), that Jews were behind the Illuminati. He wrote:

> The real conspirators behind the Illuminati were Jews. The whole scheme was a Jewish plot to the core… There were Jews, Cabalistic Jews, around Weishaupt.[208]

Winrod claimed that of the thirty-nine chief sub-leaders of Weishaupt's Bavarian Illuminati Order, seventeen were Jews.[209] This trend of placing Jews in the highest positions of all secret societies became popularized from the late 19th century to the early 20th and has snowballed since then, collecting a great deal of anti-Jewish debris along the way.

THE ROTHSCHILDS – THE TRUE STORY

HOW THE DYNASTY BEGAN

Mayer Amschel Rothschild, an orthodox Jew, was born in the unimaginable poverty of Frankfurt's Jewish ghetto, where, by choice, he spent his entire life, even after the compulsory ghetto isolation was lifted in 1796. He and his wife, Gutle, had nineteen children, of which ten survived infancy. Five were sons.[210]

Inside the confines of the ghetto, Jews had the autonomy to govern themselves and to sustain their own social, religious and educational institutions. For at least two thousand years, Jews were taught from childhood to read and write and how to question and debate concepts; they knew languages and achieved much higher levels in literacy, numeracy and general knowledge than non-Jews. This emphasis on reading and arithmetic meant that they were often the only ones in a community who had the ability to track who was lent money and how much. As a group, the Jews became the most educated in Europe.

Mayer Amschel successfully established himself as Frankfurt's leading dealer in coins, medals and antiques. It was only after the birth of his youngest child that Mayer Amschel began to engage in business that can properly be called 'banking'. As an antique dealer with a growing circle of suppliers and customers, Mayer logically

[208] Gerald B. Winrod, *Adam Weishaupt: a Human Devil*, 1935, Defender Publishers, Wichita, Kansas, p43.

[209] ibid.

[210] Niall Ferguson, *The House of the Rothschild: Money's Prophets,* Vol. 1, 1998, Viking Penguin, p47.

would have extended credit to some of these from time to time. By 1797, Mayer Amschel was one of the richest Jews in Frankfurt and a central part of his business was banking.[211]

In 1812, Mayer Amschel Rothschild instructed his sons, who had all worked for him, to establish banks throughout Europe, leaving strict instructions on how they should handle family finances. The five sons of Mayer Amschel and Gutle Rothschild forged a bond that would create one of the Europe's largest family-run banking empires. Amschel, the eldest son, stayed in Frankfurt, Salomon set up shop in Vienna, Nathan Mayer headed to London, Carl went to Naples and James eventually travelled to Paris.[212]

Whilst many may think that Mayer Amschel Rothchild planned to send his five sons all over Europe for the purpose of dominating all commerce and finance, in reality he simply did what many fathers would do - pass on the family business and grow it as much as possible. Because of the trust between the brothers, within a century the Rothschilds created an international banking system and were among the wealthiest families in the world. In Germany, they remained so, until the Nazis confiscated everything they had.[213]

The Rothschilds, of course, were not the only bankers in Europe. In fact, in the 19th century Jewish bankers were a very small proportion of European bankers. Since hatred and suspicion of Jews deals not in facts but in hate, the Rothschild interests and those of other successful Jewish bankers, were pictured as a danger to society and were used everywhere in Christian Europe as an example of an influence that must be destroyed.[214]

For more than 200 years, the name 'Rothschild' has been synonymous with great wealth and with notions about what they do with their wealth. The Rothschild family has been the target of myths, hoaxes, bizarre accusations and constant virulent hate. Over the years, they have been blamed for everything from the sinking of the Titanic, to causing the Great Depression and controlling the weather.

The wealth of the Rothschilds is an estimated $1 billion USD. Kim Kardashian, at $1.7 billion, is currently worth more that the Rothschilds.[215] Some anti-Rothschilds theorists claim that the Rothschilds have a net worth of $500 trillion USD, which is not possible as the current global wealth [2024] is estimated at $450 trillion USD. Unless the Rothschild family owns everything on Earth.

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[211] ibid.

[212] Ferguson, op. cit. p15.

[213] JewishHistory.org *The Rothschilds: From Money Lending to Banking*, accessed from https://www.jewishhistory.org/the-rothschilds/

[214] Grayzel, op. cit. p645.

[215] Forbes*, Billionaires 2024*, accessed from https://www.forbes.com/sites/chasewithorn/2024/04/02/forbes-38th-annual-worlds-billionaires-list-facts-and-figures-2024/

From bakeries to banking, family dynasties that perpetuate family wealth and values are found in almost every country and culture throughout history. The Rothschild family possessed the largest private fortune in the world during the 19th century, but in the 21st century the Rothschilds are not even in the top fifty wealthiest families in the world.

THE DEMONISATION OF THE ROTHSCHILDS

In the 19th century, writers and cartoonists portrayed a grotesquely caricatured Jew as a monstrous engine pumping money around the world, tentacles extending all over globe. This image appeared in Wilhelm Marr's *Mephistopheles* in 1850, supposedly a Rothschild surrounded by the kings of Europe, all holding out their hands for money.[216]

By the 20th century, the name 'Rothschild' became tantamount to 'world control' and the demonisation of the Rothschild family escalated.

In the mid 1970's, itinerant evangelist and former Illuminatus, John Todd, began to present through personal appearances and audiotapes a story of Illuminati intrigues, where he described Luciferian and witchcraft rituals apparently overseen by the Rothschilds and Illuminati.

Todd, whose real name was Lance Collins, claimed he was the last surviving member of the Collins family who were part of the Illuminati's 'Council of Thirteen' - the top of the hierarchy of the entire Illuminati pyramid structure, that controls churches, political institutions and voluntary associations.

Todd said he was raised by a witch mother and trained as a witch since his early teens. He was allegedly progressed through an occult hierarchy until he himself was made a member of the Council of Thirteen. According to Todd, the Council of Thirteen took orders only from the Rothschild tribunal in London, which Todd claims takes orders directly from Lucifer. In his speeches, he professes to have witnessed the Rothschilds interacting with Lucifer at their family events.[217]

Some Illuminati fanaticists argue that in the 18th century, Meyer Amschel Rothschild drew up plans for the creation of the lIluminati Order. In his 1995 book, *The Illuminati 666*, William Josiah Sutton wrote that in 1775, Meyer Rothschild called upon Adam Weishaupt and entrusted him with the organization and development of the first branch of the Illuminati. Sutton stated that Adam Weishaupt produced the blueprint for the Order,

[216] Ferguson, op. cit. p29.

[217] John Todd, *Tape 1b*: *Illuminati & Witchcraft Priest Confession* accessed from https://youtu.be/kjta4OlS6qo?si=fHtpG9PkF9snfiAx; *Tape 3a, CFR, Trilateral Commission, 33rd Degree*, accessed from https://youtu.be/ISi9oetG5Pw?si=xiLed-Cg5KeuYXP7; *Tape 3b, Charismatic movement, Illuminati, Rock Music,* accessed from https://youtu.be/H5PizSumdzQ?si=azUvbqMLGJCwsi2I.

while the House of Rothschild provided the money.[218] As we have seen, there is no historical basis for this claim; none of the early authors on the Illuminati and Freemasonry mention any link with Jews, let alone Rothschilds and the Illuminati.

Sutton also describes the six-pointed star, known in Witchcraft as a *Hexagram,* as a symbol used in magic to control spirits (demons) and to cast a spell (*hex*). Sutton claims that the six-pointed Jewish Star of David has no origin in Judaism, but Babylonian Witchcraft.[219]

Attributing Jewish texts and symbols to the occult is an old practice. The Church banned and burned Jewish religious texts for many years, particularly the burning of the Talmud. In recent times the trend of demonizing Jewish symbols, terminologies and literature is growing: the flag of the State of Israel is accused of being a satanic symbol because it displays the Star of David; the Talmud is described as demonic, comprising of satanic rituals, the condoning of paedophilia and hatred of non-Jews. It is unlikely that those who attribute Jewish symbols and literature to the occult have any significant knowledge of the origins of Jewish symbolism and the understanding of Jewish literature.

Another popular anti-Jewish conspiracy theorist is David Icke (born in 1952). Icke has self-published over twenty books since the 1990's and has spoken in more than twenty-five countries. Icke's inspiration for his books, predictions and esoteric knowledge began when he visited a psychic who told him that in March, 1990, he would receive instructions from the spirit world and reveal great secrets.[220]

In his book, *And the Truth Will Set You Free*, Icke makes over two hundred references to the Rothschilds. He claims Baron Edmond de Rothschild (whose large donations lent significant support to the establishment of the State of Israel) to have been the leader of the 'Global Elite'. Icke portrays the Rothschilds as embezzlers, financers and manipulators of wars and revolutions, evil Zionists, controllers of the Mossad and Luciferians.[221]

In an interview with Kevin Morpurgo on 25th August, 2012, David Icke discussed the satanic plot of the secret lizard Illuminati who feed off the human race and demand child sacrifice. According to Icke, the Moon is an artificial construct, a gigantic spacecraft, a hollowed-out planetoid, from where the nefarious Illuminati

[218]William Josiah Sutton, *The Illuminati 666* [Book 2], 1995, Brushton, N.Y., p173.

[219] ibid. p35, 50.

[220] David Icke, *My Awakening*, interview with James English, 18 Nov 2019, from 8 minutes, accessed from https://www.youtube.com/watch?v=uKMmoLK1Ph4, 20/03/2024.

[221] David Icke, *And the Truth Shall Set You Free*, 1998, Papworth Everard, Cambridge, England, p41- 503, accessed from https://archive.org/details/andtruthshallset0000icke/mode/2up 20/03/2024.

manipulate the collective human mind.[222] In this interview, David Icke also describes the sacrifices that are apparently held in the Rothschild mansion:

> …You'd have them in their robes and hoods all around here… And what they then do is they sacrifice the victim and they drink the blood immediately, which has this chemical substance in it. And they go crazy. I mean, I've talked to people who've been at these rituals, and how once the sacrifice happens and the blood runs, these people go crazy with blood.[223]

In *And the Truth Will Set You Free*, Icke states that the Illuminati plan for a New World Order has a remarkable resemblance to the *Protocols of The Elders of Zion*[224] and that the New World Order is a Jewish initiative. According to the likes of Icke, these Jews are not 'real Jews', but Zionist, Illuminati Jews.[225]

David Icke has millions of followers and social media influencers, who have picked up on his theories and embellished them (not that they can be further embellished) and transmitted them to millions more.

[222] David Icke: *Conspiracy of the Lizard Illuminati* (Part 1/2), accessed from https://www.youtube.com/watch?v=1w2dMekIJLw 20/03/2024.

[223] David Icke: *Conspiracy of the Lizard Illuminati* (Part 2/2), accessed from https://www.youtube.com/watch?v=qjbTBpc8-dU 20/03/2024.

[224] David Icke, *And the Truth Will Set You Free,* op. cit. p54, 55.

[225] ibid. p110, 111.

Chapter 13

THE KHAZARIAN MAFIA – A RUMOUR ABOUT THE JEWS

Where there is a chance to act against Jews, the highly educated join in the chorus of the low, illiterate mob.
-Amalie Taubels

Moving along almost 1,000 years into the future, after the empire of Khazaria was done and dusted, there arose a rumour about the Jews so absurd that it is tantamount to the 2000-year-old accusation that the Jews killed God. This rumour is about an alleged Jewish 'Khazarian Mafia'.

Demoting the *Protocols of the Learned Elders of Zion* to second place in the world of anti-Jewish marketing, the concept of an Ashkenazi 'Khazarian Mafia' took the lead with the use of short, easy to repeat slogans, memes, visual presentations and other internet-based propaganda that suits short attention spans.

In the early 21st century, the term 'Khazarian Mafia' began to be used in a way that integrated all of history's previous accusations against the Jews – theological and racial. The accusations made by Khazarian Mafia theorists are combined in at least four categories:

1. Theological libels.

2. Promoting a global, sinister, Jewish 'cabal' that supposedly infiltrates and controls all aspects of society through finance, media, industry, education and government. This notion was essentially based on the *Protocols of the Learned Elders of Zion*.

3. That there is a 'cabal' consisting almost entirely of Ashkenazi Jews, who are supposedly not 'real Jews', but descendants of Khazar converts to Judaism with no connection to Judaism and no entitlement to the Land of Israel.

4. The adding of an occultic, sinister dimension, such as black *magick* (a term coined in the 1940's by occultist Aleister Crowley), Baal and Molech worship, child sacrifices, the offering of sacrifices to Lucifer, extra-terrestrials and the allusion to the vampiric character who harvests the blood of children for the rejuvenating chemical compound, adrenochrome.

The concept of Jewish global domination is not new. It was firstly asserted in the Middle Ages by Pope Benedict the XIV. Benedict XIV made an official statement claiming that the Jews were international financial

controllers who, through excessive rates of interest, amassed money with the goal of destroying the wealth of Christians. He stated:

> Furthermore, by means of their particular practice of commerce, they amass a great store of money and then by an exorbitant rate of interest utterly destroy the wealth and inheritance of Christians. Even if they borrow money from Christians at heavy and undue interest with their synagogues as surety, it is obvious to anyone who thinks about it that they do so to employ the money borrowed from Christians in their commercial dealings; this enables them to make enough profit to pay the agreed interest and simultaneously increase their own store. At the same time, they gain as many defenders of their synagogues and themselves as they have creditors.[226]

This was written whilst the Church itself was acceptably using this exact approach to provide loans to knights and nobles at high interest rates. Almost every libel against the Jews has been perpetrated by their accusers.

In the 19th and 20th centuries, further insinuations were made that Jews were behind previously established secret societies such as the Freemasons and the Illuminati, through which they would create and control a New World Order. If these accusations about Jews were minimal and shared by only a few, there would be no point in addressing them. But the audience who listens and propagates this absurd slander against the Jews and the Jewish State, numbers in the millions; internet capabilities and social media have created a worldwide frenzy.

As far as we can see, the expression 'Khazarian Mafia' was first published in March 2015 by 'Veterans Today', a website that promotes itself as an online journal of military veterans and foreign affairs.[227] Whilst some of its contributors are indeed military veterans or veteran advocates from across the political spectrum, the website promotes a substantial amount of anti-Jewish propaganda. According to the Veterans Today website, in an article by Mike Harris and Preston James, the Khazarian Mafia is the largest most powerful organized crime syndicate (Cabal) in the world. This 'Cabal' is supposedly a very secret occult group linked to ancient Babylonian 'black magick', more commonly known as ancient 'Babylonian Talmudism or Kabbalism'. The Veterans Today website also claims that the Khazarian Mafia is involved in international illegal drug and weapons trafficking, murder, organ-trafficking, sex-trafficking, child sacrifices, paedophilia and engineered terror and wars.[228]

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[226] Pope Benedict XIV, *A Quo Primum,* His Holiness Pope Benedict XIV Encyclical on Judaism in Poland June 14, 1751. To the Primate, Archbishops and Bishops, of the Kingdom of Poland. https://www.newadvent.org/library/docs_be14aq.htm, retrieved 10/01/2023.

[227] Preston James and Mike Harris, *The History of the Khazarians*, accessed from https://www.veteranstodayarchives.com/2015/03/08/the-hidden-history-of-the-incredibly-evil-khazarian-mafia/

[228] Preston James, *Wouldn't you want to know?* VeteransToday.com, 2015, accessed from https://www.veteranstodayarchives.com/2015/02/21/wouldnt-you-want-to-know/ 19/02/2024.

In 2014, Veterans Today editor, Mike Harris, had attended the Damascus Conference to *Combat Terrorism and Religious Extremism* and fully supported Keynote speaker Gordon Duff, the senior Editor and Chairman of Veterans Today.[229] Duff disclosed publicly for the first time that world terrorism is largely due to an international organized crime syndicate associated with the infernal terrorist-state of Israel.

In March 2015, Preston James and Mike Harris published an article, titled the *Hidden History of the Incredibly Evil Khazarian Mafia*. The article states:

> The curtain is now being pulled back to fully expose the Khazarian Mafia and its evil plan to infiltrate, tyrannize the whole world and eradicate all Abrahamic Religions and allow only their Babylonian Talmudism also known as Luciferianism, Satanism or ancient Baal worship.[230]

In 2017, the 'Khazarian Mafia' theory was promoted across multiple social media platforms through a series of online lectures. The first was *Europa: The Last Battle,* a ten-part series written and produced by Tobias Bratt, a Swedish activist associated with a European neo-Nazi movement. *Europa: The Last Battle* promotes Holocaust denial and claims that communism was created by Jews with a goal of total world domination; that Jews control the world's money supply; that Jews started World War I and II as part of a plot to establish Israel by provoking the Nazis into acting in self-defence; and that Adolf Hitler was fighting against a global Jewish plot.

In 2019 another series was released by the late Janet Ossebaard and Cyntha Koeter titled *The Fall of the Cabal*, a ten-part propaganda documentary on the Jewish global elite who control the world. Then in 2020, Ossebaard and Koeter released a 29-part series, *The Sequel of the Fall of the Cabal*, which claims the world is being lied to by an extremely wealthy, satanic group who are subtly manipulating humanity. The series asserts a Jewish connection between the Illuminati, the Gates Foundation, global de-population and embellishes previous libels against the Jews using slogans such as 'Khazarian Mafia' and 'Talmudic World Zionists'. This anti-Jewish propaganda has exploded across social media with most viewers, having no knowledge of Jewish history, concepts and values, accepting the *Europa* and *Cabal* series as accurate information.

The *Europa* and *Cabal* series have received millions of views on a variety of platforms including YouTube, Rumble, Instagram, BitChute, Disclose.tv and TikTok.

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[229] ibid.

[230] Preston James and Mike Harris, *Hidden History of the Incredibly Evil Kazarian Mafia*, 2015, accessed from https://www.bibliotecapleyades.net/sociopolitica2/esp_sociopol_rothschild71.htm

THE CLAIMS OF THE KHAZARIAN MAFIA THEORISTS

It is not possible to address all the claims made by Khazarian Mafia theorists, as they are continuously invented and reinvented. We will therefore address the most common and the most current.

The Khazarian Mafia theory claims that when the Khazar Kingdom collapsed in the 10th century, its population that had supposedly converted to Judaism fled into Eastern Europe and served as the core of Ashkenazi Jewry. Despite there being no authoritative evidence that either a conversion or migration took place, propagators of the story claim that Ashkenazi Jews are not descended from Middle Eastern Jews, rather, they are descendants of the 'converted' Khazars and therefore not real Jews.

This theory is totally incorrect. Before the 1st century C.E., there were Jewish communities in Western Europe across the Roman Empire and in the Germania territories (*Ashkenaz*). Around the 4th century, many Jews living in Germania migrated to Eastern Europe. This was 600 years before Khazaria existed, if it existed at all.

BABYLONIAN BLACK *MAGICK* AND THE OCCULT

Black magic, a practice as old as history itself, is broadly defined by the invoking of supernatural, dark powers and energies to influence events, situations or people in ways that are intended to cause harm or manipulate outcomes. This is done through rituals such as sorcery, enchantments (the use of spells and objects) and the invocation of evil spirits.

The practice of black magic rituals is associated with witchcraft and paganism rather than Satanism, although both aspire to similar goals. Possibly the main difference between the two is that Satanism can involve the practice of human and animal sacrifices, a practice from which witchcraft steers away. Essentially, both practices are occultic in nature: actions performed under the influence of supernatural dark powers and the secret (esoteric) knowledge of them. These rituals and beliefs are strictly prohibited in Judaism:

> These transgressors are those who are stoned to death: one who blasphemes and one who engages in idol worship. And one who gives of his offspring to Molech, and a necromancer, and a sorcerer. It is stated twice with regard to the ritual of Molech, in the verse: I will also set My face against that man, and I will excise him from among his people.[231]
>
> Do not allow any of your offspring to be offered up to Molech.[232] Anyone among the Israelites, or among the strangers residing in Israel, who gives any of his offspring to Molech, shall be put to death.[233]

[231] *Talmud*, op. cit. Sanhedrin 7:4; Sanhedrin 64b:17.

[232] *Tanakh*, op. cit. Leviticus 18:21.

[233] ibid. Leviticus 20:2-5.

> Molech is the name of an image. The rabbis interpreted 'Molech' as a general term for any idol a person accepts as a king over him, as the word *molech* is connected to the word *melekh* [king].[234]

Khazarian Mafia theorists claim (with no historic evidence) that the Khazars originated in Babylon and brought with them to Khazaria the rituals of the gods Baal and Molech, child sacrifices and *magick*. They state that when Khazaria 'converted to Judaism', these Babylonian practices that had (according to them) formed an essential part of the Babylonian Talmud, continued to be upheld. They further claim that the 'conversion' was only a façade and that the Khazars and hence Ashkenazi Jews, have never abandoned their pagan and occultic practices, especially child sacrifices to Baal and Molech.

On this issue, two points need to be addressed:

1. The Talmud does not support or encourage black *magick;* on the contrary, it is strictly prohibited. The Talmud clearly states:

   > These transgressors are those who are stoned to death: one who blasphemes and one who engages in idol worship. And one who gives of his offspring to Molech, and a necromancer, and a sorcerer.[235]

2. The Talmud (Mishna and Gemara), which defines Jewish Oral Law and tradition, is not an Ashkenazi creation. The Judean Jews compiled the Talmud between the 1st and 6th centuries C.E. in Iraq/Babylon, not during the Babylonian exile in Persia/Babylon (586 B.C.E).

   The Mishna and part of the Gemara were codified in Judea between 100 C.E. and 250 C.E. The rest of the Gemara was completed around 500 C.E. by Judean Jews who had migrated to Iraq/Babylon. The entire Talmud was compiled over a 500-year period.

Khazarian Mafia theorists also claim that the elite amongst Ashkenazi Jews, specifically the Rothschilds, have a personal partnership with Lucifer (whom they call *Baal*) and offer sacrifices to him. They further state that the 'Rothschild Khazarian Mafia' created a master plan to control all of Judaism and model it on Babylonian

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[234] *Ibn Ezra's commentary on the Pentateuch*, translated and annotated by H. Norman Strickman and Arthur M. Silver, Menorah Publications, cited in *Sefaria*
https://www.sefaria.org/search?q=Molech&tab=text&tvar=1&tsort=relevance&svar=1&ssort=relevance

[235] *Talmud*, op. cit. Sanhedrin 7:4; Sanhedrin 64b:17.

Talmudism (Luciferianism or Satanism).[236] Except the Talmud has been central to Judaism for 2000 years and the oral tradition upon which the Talmud is based, has been central to Judaism for 3500 years.

This entire theory is propaganda at its finest. Only those familiar with Jewish history and Judaism's religious values would see the glaring flaws and added anti-Jewish jargon that could deceive even the most decent people. Of course, deceit is how propaganda is spread.

Another claim of the Khazarian Mafia theorists is that 'Khazarian Mafia Talmudic Jews' infiltrate and hijack all world banking using Babylonian Money-*Magick,* enslaving humanity with usury.

USURY

Since the early Middle Ages, Jews have been accused of exploiting those who needed loans from them, by charging excessive interest. This accusation persisted, although Jews were not the only ones who engaged in money lending or owned banks, with non-Jewish bankers frequently charging higher interest.

Usury is defined as the practice of lending money, of charging the borrower interest and the interest itself, a practice that has been going on for at least five thousand years. In effect, interest is the price of money, the price of a loan.

For most of human history - at least, the history of states and empires - most human beings have been told that they are debtors. An important part of the struggle between rich and poor has largely taken the form of conflicts between creditors and debtors: arguments about the rights and wrongs of interest payments, absolution, repossession, restitution, the sequestering of sheep, the seizing of vineyards and the selling of debtors' children into slavery.[237]

In ancient Greek and Roman days, the practice of usury had been carried to lengths of extortion, which wrought disastrous social effects. In Roman law, 'interest' was a term used to compensate for loss suffered by the lender if the borrower failed to return a loan on time. In England, until the 13th century, charging any interest or taking any compensation for loans was called 'usury'. With the expansion of trade in the 13th century the demand for credit (loans) increased and the meaning of 'usury' was modified to 'outrageous interest rates'.

Providing loans was always needed to tackle matters such as an immediate financial need (of the poor or the rich), starting and expanding a business and managing wars. With very few exceptions, no one would offer a loan, especially to complete strangers, without getting something in return. Hence, both parties benefited from

[236] David Luke Alphey, *The Khazarian Mafia: You Don't Know, What You Don't Know!* September 21, 2021, https://www.linkedin.com/pulse/khazarian-mafia-you-dont-know-what-david-luke-alphey

[237] David Graeber, *Debt: the first 5,000 years*, 2011, Melville House, Brooklyn, New York, p8.

loans. The borrower needed the loan; the lender received interest and took a high risk in lending money, as often it was not returned. In their own way, loans benefit the improvement of the standard of living.

JEWISH LAW AND USURY

Jewish scripture and the Talmud treat money lending as philanthropy within the community, with the aim of helping fellow Jews in distress and of collective survival. However, as important as it was to create a community where no one was destitute, it was equally important that no person should arrange his life so that through borrowing money he became completely dependent on others.[238] This included foreigners who lived amongst the Jewish community. The obligation to assist the destitute was extended to all.

> And if your brother becomes impoverished, and his hand falters with you, then you shall support him, whether a stranger or a native, he shall live with you. You shall not take from him interest (*neshekh*) or increase (*tarbit*); you shall fear your God and your brother shall live with you. You shall not give him your money with interest and with increase; you shall not give him your food with interest.[239]

Judaism forbade the charging of interest for goods and services and currency, to prevent the act of giving from being exploited within the community. However, the prohibition of interest was not extended to Gentiles who did not live within the Jewish community, showing that exacting interest is not a transgression but simply a business transaction.[240] Furthermore, extending financial assistance without interest to one's family does not translate into ruthlessness toward everyone else.

> You shall not deduct interest from loans to your fellow Israelites, whether in money or food or anything else that can be deducted as interest; but you may deduct interest from loans to foreigners.[241]

As the economy came to depend increasingly on money transactions, the rabbis devised a legal instrument called a *hetter iskah* – the 'permission to do business', which made it possible for the lender to receive some return on his loan within the Jewish community. When a loan was transacted with a 'business permit', the lender became a partner or a shareholder in the borrower's business venture; thus, the interest he received was considered a dividend due the lender for his investment. In this case both lender and borrower were equally responsible for the success or failure of the business.[242] Jewish law hence created an economic system in which loans could be converted into investments.

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[238] Abraham Chill, *The Mitzvot*, 1974, Keter Books, Jerusalem, p99, 100; Ze'ev Greenwald, *Shaarei Halachah*, 2000, Feldheim Publishers, Jerusalem, New York, p 387-389.

[239] *Tanakh,* op. cit. Leviticus 25:35-37.

[240] Chill, op. cit. p99, 100.

[241] *Tanakh,* op. cit. Deuteronomy 23:21-22.

[242] Chill, op. cit. p99.

THE CHURCH AND USURY

Aristotle, the 4th century Greek philosopher, condemned the acceptance of interest as immoral. His opinion profoundly influenced the Church Fathers who drew no distinction between loans at moderate, legitimate rates and extravagant exactions.[243] Based on the Biblical prohibition of charging interest to one's brother, the Church applied this restriction to Christians, but not Jews.

The anti-usury laws, however, were constantly evaded by Christians and although in theory the Church itself was staunchly opposed to usury, in practice the Church violated its own moral code. In order to lend money without associating it with 'usury' and 'interest', there were expectations to get *something* in return: services, perks, goods, merchant credits, barter-loans (the exchange of goods and services for other goods and services without exchanging any form of money). Effectively, secular princes and church prelates were in fact the Jews' silent partners in the practice of usury. There were always workarounds.

THE CHURCH, THE JEWS AND USURY

Acknowledging that a society cannot function without loans and that the lender needs a return, the Church turned to the Jews knowing they were permitted to provide loans with interest to non-Jews. Hence the solution for the Church was simple: beginning in 1123 Jews were assigned a new function in Papal states as moneylenders.

As few other means of livelihood were permitted to Jews in the Christian world, some Jews, who in Central and Eastern Europe were prohibited from landholding and handicrafts guilds, had an opportunity to make a living through money lending.

Initially the commission of money lending had positive outcomes, as those who wanted loans the most were royalty, nobles and the Church. Money lending to the nobility provided protection and privileges to a certain extent and as a result, some within the Jewish community were able to accrue vast wealth. Subsequently, Jews developed financial skills and were hired as court Jews, trusted in addressing finances and investments.

The negative outcome was that Jews became vulnerable to the greed of the princes, the reproval of the Church and the hatred of the indebted poor.[244] As no one likes to be in debt, and as Jews were dispensable, debtors among the nobility often refused to repay loans.

In time, to annul the return of the loans, Jewish money lenders were portrayed as pariahs in society and often arrested, tortured or murdered. This portrayal was extended to any Jew regardless of how poor or rich. As animosity arose among debtors, almost all Jews were expelled with no right to return and all assets were

[243] Abraham Leon Sachar, *A History of the Jews*, 1968, Alfred Knopf, New York, p257.

[244] Sachar, op. cit. p257.

confiscated. This was the case in 1290, when Jews were expelled from England because of the 'crime of usury'. The English were then forced to rely on Christians for loans and charging interest became conveniently acceptable. Realizing that Christian bankers were charging more interest than Jews, after three hundred years the Jews were invited back to England.

The same scenario played out in France. In the early 1300s, the French chronicler, Geffroi de Paris, wrote:

> All the poor complain, for the Jews were much milder in the conduct of their business than the Christians are now. These demand guarantees and mortgages, pledges too, and take everything until they have stripped men quite bare… But had the Jews remained in the kingdom of France, Christians would have had much succour that is theirs no longer. [245]

Beginning with the Crusades in 1096, the Jews' role as lenders to the nobilities and kings was taken over by the Knights Templar Order who became the first real 'Christian bankers', charging 20% to 30% interest per annum on loans. As a result, the Jews were pushed downmarket into small-scale lending, coin-changing and pawnbroking. In the 14th century, Jewish money lenders were further supplanted by the Italian Lombards who had developed a strong lending system across Europe. Although Jews were deplored and morally condemned as money lenders, they held no monopoly on medieval usury and banking.

Usury eventually became a term associated with Jewish bankers, despite non-Jewish bankers charging the same or higher interest on loans. Certainly, some Jews became rich and powerful like other non-Jewish bankers, but only Jews were accused of being 'usurers'. Additionally (even nowadays), the term 'banker' is often used synonymously with the word 'Jew'.

The term 'usury' is no longer used in society. It is now known as 'interest' (the price of a loan), except when referring to Jews, then it's called 'usury' again.

[245] *Geffroi de Paris, chronique rimée,* Lines 3121-27, 3162-65; Bouquet, Vol. 22 p119, cited in Leon Poliakov, *The History of Anti-Semitism,* 1974, Schocken Books, New York, p80.

KHAZARIAN MAFIA - USURY AND LOANS

Khazarian Mafia theorists spend a lot of time on the subject of usury as a libel against Jews, without addressing the necessity of loans. Undoubtedly, like most people, Khazarian Mafia propagators have, or have had bank loans. Nevertheless, in order to portray Jewish bankers as diabolical, they use the term 'usury' when referring only to Jewish bankers, persisting with the centuries old slander that usury = bad Jew. In addition, it is implied that the entire global banking system is controlled by Jews.

Bank of Rothschild

Khazaria

Oblivious of the Talmud's history and its broad content of knowledge and Jewish values, Khazarian Mafia theorists obsessively and falsely connect usury to 'Babylonian Talmudist black *magick'*. Anti-Talmudists use the word *magick* as an attempt to reinforce the portrayal of Jews as evil occultists. Absurdly, only interest charged by *Jewish* bankers is attributed to black *magick* and not interest charged by non-Jewish bankers. This anti-Jewish slander creates a sense of fear and revulsion toward the Talmud, as though it is satanic literature.

Khazarian Mafia theorists claim that Ashkenazi Jews use loans and usury to create banks and hence control the entire financial system to enslave humanity; apparently, 'Talmudist Babylonian black *magick'* models have been replicated by all Western governments. This includes the creation of institutions, both financial and governmental, such as the Federal Reserve Bank of America, income tax and the related IRS, CIA and FBI.

USURY IN THE GOSPELS

In the Gospel of Matthew, there is a passage used to claim that Jesus was against money lending and usury. This is what it says:

> Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. "It is written," he said to them, "My house will be called a house of prayer", but you are making it a den of robbers.[246]

At the time of Jesus, the Sadducee sect of Judaism controlled the Temple and sacrificial system and dominated the judicial body of the Sanhedrin. The Sadducees were corrupt and known for selling blemished animals to

[246] *New Testament*, NIV, op. cit. Matthew 21:12, 13.

the people at exorbitant prices in clear violation of Jewish law that states: "Any animal that has a blemish, you shall not offer up."[247] "You shall surely open your hand to your brother, to your poor one, and to your needy one in your land."[248]

Money, in order to purchase animals for sacrifices, was not loaned to people. The poor were given an offering free of charge, or at a price they could afford. Furthermore, usury was prohibited altogether within the Jewish community. Understandably, the situation portrayed in Matthew's Gospel angered not only the people, but also Jesus and the Pharisees (of which Jesus was one). It is in this context that the scenario in Matthew's Gospel should be understood.

Furthermore, in the Matthew 21 passage there is no mention at all of 'money lenders'. The passage states that Jesus overturned the tables of the *money changers*, not lenders. Why was it necessary to have money changers in the Temple area? Three times a year during specific festivals, Jews were required to go to Jerusalem to offer sacrifices at the Temple. During this time, many diaspora Jews travelled to Judea to fulfil the Torah obligation. These diaspora Jews used foreign currency that needed to be changed into local currency. For this reason, money changers were required.

Despite Matthew's Gospel account of the situation, many completely overlook that the term 'money lenders' is not used. Some, in their eagerness to condemn Jews for practices of usury, cast Jesus as generally opposed to all Jewish leaders. This is yet another case of Christian misinformation and disinformation.

THE DEMONIZING OF JEWISH LITERATURE AND SYMBOLS

THE TALMUD

The claims of the Khazarian Mafia theorists cannot be fully addressed without discussing the Talmud, as anti-Jewish propaganda is not complete without the demonisation of the Talmud. There is an abundance of non-Jews who consider themselves 'experts' in the Talmud, claiming to have read it in a little less than a week. Others seem to have received their Talmudic education from the endless supply of anti-Talmud memes available on social media.

The Talmud is the combination of Judaism's main rabbinic literature – the Mishna and the Gemara. The Mishna is the codified Oral Law that expounds on the Torah, ensuring that the details of the Torah are understood. The Mishna consists of teachings transmitted over hundreds of years, covering agricultural, ritual, civil, criminal and Temple-related laws. The Mishna was codified and completed in Judea in 250 C.E.

[247] *Tanakh*, op. cit. Leviticus 22 :20.

[248] ibid. Deuteronomy 15:11.

The Gemara is the clarification and explanation of the Mishna and discusses regulations concerning every conceivable aspect of public and private life, including legal rulings, arguments, scenarios, parables, historical accounts and current affairs, science, common sense and humour. The Gemara was completed in Babylonia (Iraq) where Jewish scholars had settled after the Romans banned them from convening in Judea and the Galilee. The entire Talmud was completed around 500 C.E. and is the central text of orthodox Judaism, second only to the Torah.

In Israel too, a Talmud had been compiled called the *Talmud Yerushalmi*. It is a shorter version of the Babylonian (*Bavli*) Talmud and developed in the 3rd and 4th centuries C.E. in the Land of Israel. It is written in a Judean Aramaic, different somewhat from the Aramaic dialect spoken by the Jews of Babylonia (Iraq), which became the basic language of the Talmud Bavli. The *Talmud Yerushalmi* includes discussions on agricultural laws governing farm life in Israel. However, it omits any references to the sections in the Mishna dealing with sacrificial Temple services and the related laws of ritual purity. The later scholars and commentators on the Babylonian (*Bavli*) Talmud used the *Yerushalmi* as a resource book and valuable source of tradition regarding Oral Law. It was never regarded as ultimately decisive by itself.[249]

For the elementary Jewish student who reads just one page of Talmud a day, the 2,711 double sided pages in the Talmud take about seven and a half years to complete. For a Jewish scholar who, with a teacher, engages in comprehensive study of the Talmud in its original Hebrew and Aramaic text, a lifetime isn't long enough. For at least two thousand years, religious Jewish children began studying the Torah from the age of five and the Talmud from the age of ten.[250]

Khazarian Mafia propagators place a lot of emphasis on demonizing the Talmud. From the early centuries of the Church, Christian clergy taught that the Talmud was the main obstacle in preventing Jews from believing in Christianity. Hence, the Talmud was declared to be the work of the Devil.

The earliest attack on the Talmud goes back to the 6th century, shortly after its completion. Roman Emperor Justinian attempted to strip Judaism of its legal rights by publicly condemning the Mishna (the central part of the Talmud), stating:

> But the Mishna, or as they call it the second tradition, we prohibit entirely. For it is not part of the sacred books, nor is it handed down by divine inspiration through the prophets, but the handiwork of man, speaking only of earthly things, and having nothing of the divine in it.[251]

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[249] Berel Wein, *Echoes of Glory: The Story of the Jews in the Classical Era 350 B.C.E.-750 C.E.*, 1995, Shaar Press, New York, p281-283.

[250] *Talmud,* op. cit. Pirkei Avot 5:21.

[251] Parkes, op. cit. p392.

In the 12th century, the Benedictine Abbot, Peter the Venerable, was the first medieval Latin author to accuse the Talmud to be the principal source of Jewish error and evil. In his *Against the Inveterate Obduracy of the Jews,* he declared that the Jew surpassed the Prince of Lies and made the Devil, the father and master of lies, the Jews' son and disciple.[252]

It is highly unlikely that Khazarian Mafia theorists have ever read or even seen a Talmud. Their claimed knowledge of the Talmud is usually based on tiny snippets and out of context screenshots from online English translations, or from propaganda circulated on social media outlets. The Talmud is written in Hebrew and Aramaic and the knowledge of those languages, together with a qualified teacher, is vital to properly understanding the content. Ninety nine percent of those who demonize the Talmud would not know what it was, even if they fell over the entire 73 volume set.

It is not the Talmud alone that is demonised by anti-Jewish theorists. Completely ignorant of Judaism, the Jew haters will demonize anything that is remotely Jewish, including other Jewish texts such as kabbalistic works. They claim that kabbalah is evil and satanic and repeatedly refer to study of kabbalah as 'kabbalah worship'. There is no such thing as 'Kabbalist Jews', as there is no such thing as 'Talmudic Jews'. There are Jews who study Talmud and there are Jews who study Kabbalah. Some study both; some study neither. Most study the Jewish scriptures[253]

KABBALAH - THE MISUNDERSTOOD PRINCIPLE

Kabbalah קבלה is the Hebrew word for 'to receive'. On a spiritual level, kabbalah means to receive deeper insights into the scriptures and meanings of words, metaphors and parables. There is nothing secret or sinister about kabbalah - there is nothing to hide. On the contrary, kabbalah is to teach something to you, to open and reveal something already hidden (*sod*).
The concept of kabbalah originates in the Jewish scriptures themselves. In Psalms we read:

> "Open my eyes so that I may perceive the extraordinary wonders *hidden* in Your Torah."[254]

[252] Irven Resnick, *Peter the Venerable on the Talmud, the Jews, and Islam*, article in Medieval Encounters, December 2018, p529, retrieved from https://www.researchgate.net/publication/344877678_Peter_the_Venerable_on_the_Talmud_the_Jews_and_Islam, 10/12/2023.

[253] The Jewish Scriptures: TaNaKh – *Torah* (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); *Nevi'm* (Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi); *Ketuvim* (Writings: Psalms, Proverbs, Job, Ruth, Esther, Daniel, Song of Songs, Lamentations, Ecclesiastes, Ezra, Nehemiah and 1 & 2 Chronicles).

[254] *Tanakh*, op. cit. Psalm 119:18.

God is not an open book; He wants us to seek Him out and receive an understanding of our relationship with Him, whose nature is infinite, eternal and unfathomable. In effect, kabbalah is the soul of Judaism.

Jewish mysticism, unlike other forms of mysticism, is limited to the boundaries of the Torah. Anything outside of these strict boundaries is considered occultic. Kabbalah is not occultic. The occult is the use of supernatural forces and rituals that are forbidden in Judaism.

To the non-Jew, kabbalah is one of the most misunderstood aspects of Jewish teaching and learning. Many perceive kabbalah as 'the dark side of Judaism', when in fact it is one of the most enlightening aspects of Jewish literature and thought. These misunderstandings stem largely from the fact that the teachings of kabbalah have been severely distorted by non-Jewish mystics and occultists.

Kabbalistic concepts are also found in the New Testament, particularly in the *Book of Revelation*, Paul's letter to the Hebrews and the Gospel of John, which were all written in Hebrew and Aramaic by Jews. Unfortunately, Christian appropriation of Jewish texts, later translated into Greek and Latin by non-Jews, resulted in grave misconceptions of the person of Jesus, the nature of salvation and correct interpretation of kabbalistic concepts. This mistranslation and misappropriation led to what the Jewish community considered to be heresy. When the language is changed, the meaning also changes. As Leon Kass wrote: "The wisdom of Jerusalem is not the wisdom of Athens."

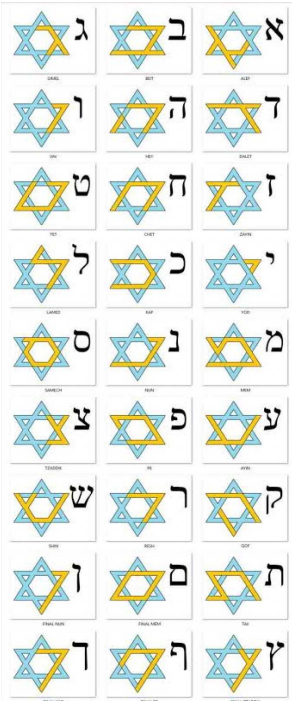
Kabbalah was popular among Christian intellectuals during the Renaissance and Enlightenment periods, who reinterpreted its doctrines to fit into Christian dogma. Others have wrenched kabbalistic symbolism out of context for use in forms of divination and magic that were never a part of Jewish teachings. Such is the case with some celebrities who casually use the term 'kabbalah' in a way that is far removed from anything Jewish.

The study of kabbalah is a Jewish method of looking into the deeper meaning of a text. It does not involve rituals and connection with supernatural forces. Those who practices such things and call it 'kabbalah' are practicing something that is foreign to Judaism and overstepping Jewish spiritual boundaries.

THE MAGEN DAVID – SHIELD OF DAVID

Anti-Jewish and Khazarian Mafia theorists claim that the *Magen David* (lit: *Shield of David*) is associated with the pagan god Molech and child sacrifices. They say the six-pointed star historically represents the occult, magic and sorcery and that in the 1800s it was adopted as the symbol for the Zionist cause and exhibited on the flag of Israel.

The Magen David is not a recent symbol adopted by Jews and the State of Israel. The first archeologic trace of the Magen David was in the ruins of an Herodian building in Bet-El, Israel, dating to 300 B.C.E. The Magen David can also be seen in the ruins of a 2nd century C.E. synagogue in *Kfar Nahum* (Capernaum – possibly a synagogue Jesus attended) and in another synagogues in Judea during the Byzantine era.[255] In the following centuries, many Jewish communities adopted the Magen David as a Jewish symbol.



The symbol generally known as the 'Star of David' is believed to have been displayed on King David's shield (*magen*). We don't know why David used this symbol, but he was undoubtedly aware of the 'hidden' meanings in the Torah as he says in Psalms: "Uncover my eyes and I shall look at hidden things from Your Torah."[256] David may have known that the entire Hebrew *Alefbeit* is hidden in the Magen David, the total sum of the Hebrew language - the language of creation - a powerful force in itself.

The six-pointed star is a generic symbol and not exclusive to Judaism, as many drawings of stars depict six points. Such can be found in Christian churches of the Byzantine period as carvings or in floor mosaics. These are now on display at the Israel Museum.[257]

To the Jews, the Magen David is only a symbol, not something to be worshipped. Whilst other religions and cults have always worshipped objects, symbols and demi-gods, Judaism is the one religion that does not."

THE SABBATEAN MOVEMENT

Sabbatai Tzvi (Zevi) was born in 1626 in the city of Smyrne, Turkey, to Spanish (Sefardi) Jewish parents.[258] At the age of fifteen he left his home and went down a path of isolation and self-taught kabbalah, a practice frowned upon by Jewish rabbis.

In the year 1648, Sabbatai Tzvi stood in the Smyrne synagogue of Mizrachi Jews and arrogantly pronounced the unspeakable Name of God, an act to symbolize the opening of his messianic career. The leaders of the Smyrne community were shocked and immediately excommunicated him.[259]

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[255] Asher Eder, *The Star of David, an Ancient Symbol of Integration*, 1987, Rubin Mass Ltd., Jerusalem, p9, 10, 11.

[256] *Tanakh*, op. cit. Psalm 119:18.

[257] Eder, op. cit. p20.

[258] Sachar, op. cit. p242.

[259] Grayzel, op. cit. p513.

Sabbatai Tzvi amalgamated his own mystical experiences with the existing kabbalistic philosophies of Yitzchak (Isaac) Luria. Lurianic kabbalah taught that the essential task of the Jewish people was to bring restoration and harmony to the world until the coming of the Messiah,[260] but it was Tzvi's self-styled, heretical form of kabbalah that attracted large numbers of followers from among spiritually hungry and demoralized diaspora Jews.

Escorted by delusional mystics and false 'prophets' and unfortunately endorsed by prominent Jews such as Rafael Chelebi, the head of Egyptian Jewry,[261] Tzvi travelled from Turkey to Jerusalem and to Eastern Europe. However, it wasn't long before Tzvi, believing he was the long-awaited Messiah, declared that Lurianic kabbalah was no longer valid and completely dismissed it. Scorning traditional rabbinic Judaism, Tzvi chose a life of heresy, immorality and unrestrained mystical experiences that led to intervention by the rabbis. In 1651 in Jerusalem, Sabbatai Tzvi was excommunicated.[262]

As news of Sabbatai Tzvi spread among the Jews of Europe, Tzvi was greeted with a frenzy of enthusiasm. Eastern Europe was still recovering from the Chmielnicki pogroms in Poland (1648-1649), where hundreds of thousands of Jews were massacred and three hundred Jewish communities destroyed.[263] In this physically and spiritually devastated environment, the people were longing for a messianic figure to liberate them.

Many Christians also, who adhered to their own form of 'kabbalism', watched in astonishment as Tzvi was acknowledge and welcomed by Jews. Their own 'prophets' had predicted messianic revelations in the year 1666,[264] as the year represented a combination of the new millennium and the ominous number 666. Charged with emotional intensity and heightened hope in messianic expectations, some Christians believed that his large Jewish following was an indication that he was the Messiah.

At the beginning of the year 1666, Sabbatai Tzvi again left Smyrna for Constantinople (Turkey), announcing he would assemble an army, march against the Sultan at Constantinople and depose him. Upon Tzvi's arrival, the Sultan had him arrested for provoking agitation and gave him the choice of conversion to Islam or death. Tzvi chose conversion to Islam and that was the end of his messianic career.[265]

The total number of Tzvi's Jewish followers is not known, but it is estimated in the tens of thousands. Whilst disappointed and demoralised, the majority remained religious Jews.

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[260] Scholem, op. cit. p245.

[261] Grayzel, op. cit. p513.

[262] Scholem, op. cit. p253.

[263] Grayzel, op. cit. p 514.

[264] ibid. p512, 514.

[265] Scholem, op. cit. p332. Grayzel, op. cit. p514. Aryeh Kaplan, *Chasidic Masters*, 1989, Vagshal, Israel, p1.

Sabbatai Tzvi's significance soon died out and with his conversion to Islam he disappeared from the Jewish world. He was declared a heretic by Jewish leaders, and that was that. There has never been such a movement as 'Sabbatean Judaism'.

THE FRANKIST MOVEMENT

In 1740, sixty-four years after Sabbatai Tzvi's death, Jacob Leibovicz (known as Jacob Frank) appeared in southern Poland, claiming to be the reincarnation of Tzvi. Frank broke away from Judaism and created a new religion known as *Frankists* – a mixture of supposed Jewish mysticism and Christianity. When Jacob Frank began encouraging his followers to indulge in every kind of immorality, the Rabbis of Poland excommunicated the cult and drove them out one town after another. In 1759, Frank and his followers converted to Catholicism.[266] As a result of their idolatry and rejection of Judaism, Sabbatai Tzvi, Jacob Frank and their followers were subjected to excommunication (*cherem*).

In 1734, less than one hundred years after the heresy of Sabbatai Tzvi and during the time of Jacob Frank, Jewish revival exploded in Eastern Europe and the Hasidic movement began. With the goal of bringing "heaven into man," the great Hasidic teachers revived Judaism and hundreds of thousands of demoralised Jews. From that time on, the various Hasidic branches spread out globally, bringing Jewish renewal to this day.[267]

KHAZARIAN MAFIA THEORISTS AND THE SABBATEAN AND FRANKIST MOVEMENTS

Wanting to somehow associate the number 666 with anything remotely Jewish, anti-Jewish conspiracy theorists and Khazarian Mafia propagators falsely claim that it was in the year 1666 that a Jew by the name of Sabbatai Tzvi (Zevi) declared himself to be the Messiah. However, it was not in 1666 that Tzvi announced himself as the Messiah in the Smyrne synagogue; it was in 1648. In 1666, he was excommunicated from the Jewish community.

Anti-Jewish conspiracy theorists also say that Sabbatai Tzvi wanted to abolish traditional Jewish observances as they would no longer be an obligation because with him, the messianic era had begun. They base this theory on a false allegation that according to the Talmud, upon the arrival of the Messiah all the laws of the Torah would be abolished, including those prohibiting sexual promiscuity. Not much can be further from the truth, as rabbinic Judaism is completely opposed to occultism and immoral depravity.

Anti-Jewish theorists also state that after Sabbatai Tzvi's death in 1676, his philosophy was continued by his successor Jacob Frank. Frank, like Tzvi, is said to have performed acts that violated Jewish law, such as child

[266] Roth, op. cit. p333. Grayzel, op. cit. p517, 519. Sachar, op. sit. p245.

[267] Kaplan, op. cit. p4-10.

sacrifice, rape, incest and the drinking of blood, insisting that they were perfectly acceptable and necessary religious rituals. It is also said that Jacob Frank entered an alliance formed between Adam Weishaupt and Meyer Amschel Rothschild, called the Order of the Illuminati. We have already clearly established there is no connection between Meyer Rothschild, Weishaupt and the so-called Illuminati; but anti-Jewish theorists are not interested in facts.

Both Sabbatai Tzvi and Jacob Frank were excommunicated from the Jewish community due to their behaviour, beliefs and conversion to Islam (Tzvi) and to Catholicism (Frank). Nothing more needs to be said.

Chapter 14

THE SYNAGOGUE OF SATAN

Khazarian Mafia theorists argue that Ashkenazi Jews are descendants of the Khazars and therefore not real Jews, but of the 'Synagogue of Satan'.

This accusation is nothing new.

HOW IT STARTED

When the teachings of Jesus were spread into the diaspora, Gentile believers initially converted to Judaism. This is what is meant when it is said in the New Testament: "*Every man who becomes circumcised [converted] is under the obligation to fulfill the whole law.*"[268]

The apostle Paul, however, a Pharisee and Roman citizen living in Rome (not one of the original twelve apostles)[269] thought it was not necessary for Gentiles to convert to Judaism. After much debate between Paul and the Judean followers of Jesus,[270] it was agreed that Gentiles need not convert. Instead, they were to observe certain laws, similar to the seven Noachide laws as defined in the Mishna. These laws are also outlined in the book of *Acts of the Apostles* as an initial requirement for non-Jews to be involved in the Jewish community. If they wished to learn more, they could hear the entire Torah in the synagogue on the Sabbath:

> We should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.[271]

Hence, diaspora Gentiles were welcomed into the Jewish Nazarene assemblies (as they were called), for as long as they observed some essential laws of Judaism. In time, however, this decision completely changed the dynamics of the diaspora Nazarenes (*Netzarim*). By 90 C.E., only thirty years after the death of Paul who at one time was known as the "ringleader of the Nazarenes,"[272] the diaspora assemblies of Jews and non-Jews

[268] ibid, Galatians 5:3.

[269] ibid. Acts 16:37-38; Acts 22:25-28; Acts 23:6-10.

[270] Fathers of the Church, Origen, *Contra Celsum* Book II, chapter 1, accessed from https://www.newadvent.org/fathers/04162.htm

[271] *Peshitta,* op. cit. Acts 15:19.

[272] ibid. Acts 24:5

became completely Hellenised (influenced by the intellectual ideas of Greek teachers and Greek mythology) under the influence of Ignatius, Bishop of Antioch.

Ignatius of Antioch, the Gentile leader of the Antioch Nazarene assembly in Turkey, introduced concepts from Greek and Roman mystery religions such as virgin births, the triunity of gods and the deification of mortals. These pagan concepts quickly spread in the 1st and 2nd century Gentile dominated diaspora assemblies and were soon attributed to Jesus, resulting in his deification. It was also at this time, in Antioch, that these assemblies of Hellenised Jews and Gentiles began to define themselves as 'Christians'.[273] It is important to stress that the term 'Christian' was never used by the followers of Jesus in Judea, who were called *Evionim* – Ebionites.

When word of this reached the Judean Ebionites, they separated themselves completely from the new 'Christian' diaspora movement. Essentially, this was the breakaway between the Ebionites (who were mainly Pharisees) and the Hellenistic diaspora 'Christians'. In time, the Hebrew word for 'Christians' became *Notzrim*.

The Early Church Father, Jerome, in a letter to Augustine (404 C.E.) mentioned this separation, stating:

> In our own day there exists a sect among the Jews throughout all the synagogues of the East, which is called the sect of the *Minei* [*minim heretics*] and is even now condemned by the Pharisees. The adherents to this sect are known commonly as Nazarenes; they believe in Christ the Son of God, born of the Virgin Mary; and they say that He who suffered under Pontius Pilate and rose again, is the same as the one in whom we believe… But while they desire to be both Jews and Christians, they are neither the one nor the other.[274]

It was in this context, in around 95 C.E., that the apostle John wrote the *Book of Revelation* whilst exiled on the Greek island of Patmos. The *Book of Revelation* (as was most of the New Testament) was written in Hebrew and Aramaic. These were the languages spoken by Judean Jews. Greek was a diaspora language, used only by Jewish community leaders and rabbis so they could communicate with diaspora Jewish communities and with political leaders. For this reason, Paul's letters to the Corinthians, Thessalonians and other Jewish communities in Greece may have been written in Greek. However, Greek was not a common language in Judea, as the use of Greek was frowned upon as a language and ideology completely incompatible with Judaism. The Talmud states that teaching a son Greek [Hellenism] was akin to raising swine.[275]

The *Book of Revelation* included letters to seven diaspora assemblies. In his letters to the Smyrne and Philadelphia assemblies in Turkey, John accused them of being the "gathering of Satan." As the original

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[273] ibid. Acts 11:25.

[274] Fathers of the Church, *Letter from Jerome to Augustine* (A.D. 404), accessed from the Catholic Encyclopedia, https://www.newadvent.org/fathers/1102075.htm

[275] *Talmud*, op. cit. Bava Kama 82b; Sotah 9:14.

manuscripts of the *Book of Revelation* no longer exist, we refer to a 4th century Aramaic translation of the text, which came to be known as the *Peshitta*. Jewish Aramaic texts, both ancient and modern, are written using Hebrew letters with phonetic spelling.

ARAMAIC

Revelation 2:8, 9[276]

> ולמלאכא דעדתא דזמורנא כתוב
>
> *To the messenger of the group of Zmurna it is written…*
>
> ידע אנא אולצנך ומסכנותך אלא עתירא אנת ולגודפא דמן אילין דאמרין נפשהון יהודיא יהודיא כד לא איתיהון אלא כנושתא (*kenusta)* דסטנא (*of satana*).[277]
>
> *…those that are from the blasphemy who call themselves Judean Jews when they are not, but of the gathering/company* (*kenusta) of satan* .

Revelation 3:7 John gives the same rebuke to the assembly in Philadelphia.[278] He wrote:

> ולמלאכא דעדתא דפילדלפיא כתוב
>
> *And to the messenger of the group of Philadelphia write:*
>
> והא יהב אנא מן כנושתא דסטנא מן אילין דאמרין על נפשהון דיהודיא אנון ולא איתיהון אלא מדגלין
>
> *And behold some who are devoted [to] the synagogue of satan are those who say about themselves that they are Jews and they are nothing but liars.*

[276] *Peshitta Aramaic, Book of Revelation* chapters 2 and 3, accessed from https://aramaicnewtestament.org/epistle/revelation_2.htm, https://aramaicnewtestament.org/epistle/revelation_3.htm; https://aramaicpeshittant.wordpress.com/book-revelation-2/, https://aramaicpeshittant.wordpress.com/book-revelation-3/

[277] ibid.

[278] ibid.

GREEK

In the mid 4th to 5th centuries C.E., Greek and Latin versions of the New Testament were codified. Before then, there was no book called the 'New Testament'. The earliest complete copy of the New Testament is the Greek Codex Sinaiticus, which was compiled in the mid 4th century by four scribes whose identity is not certain.[279]

The Greek 'Synagogue of Satan' passages read as follows:

Revelation 2:8, 9[280]

> και τω αγγελω της εκκλησιας σμυρναιων…
>
> και την βλασφημιαν των λεγοντων ιουδαιους ειναι εαυτους και ουκ εισιν αλλα συναγωγη (synagogue)
>
> του (of) σατανα (satan).

Greek transliteration:

> *kai to angelo tis ekklisias smyrnaion…*
>
> *…kai tin vlasfimian ton legonton ioudaious einai eaftous kai ouk eisin alla synagogi tou satana.*

English translation:

> *and to the angel of the church of Smyrna…*
>
> *…and the blasphemy of those that say that they are Jews and are nothing but a synagogue of Satan.*

LATIN

Between 383 C.E. and 404 C.E., the Church scholar, Jerome, translated the *Book of Revelation* (and the entire New Testament) into Latin.

It is also known that Jerome's level of linguistic proficiency is dubious, thus subjecting the texts to substantial mistranslation. Referring to Jerome's translation of 'Hebrew Matthew', the only known authentic Hebrew manuscript used in the New Testament, Dr. Ray Prizt, Biblical scholar and former head of the Bible Society in Israel, writes in *Nazarene Jewish Christianity*:

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[279] *Codex Sinaiticus*, https://codexsinaiticus.org/en/codex/

[280] *Peshitta Aramaic, Book of Revelation* chapters 2 and 3, op. cit.

> As a beginning student of Hebrew, he (Jerome) could have copied it (Hebrew Matthew) in whole or part, as an exercise without fully knowing what he was writing.[281]

Jerome's Latin version of the 'Synagogue of Satan' passages reads as follows:

Revelation chapter 2:8, 9[282]

> και τω αγγελω της εκκλησιας σμυρναιων…
>
> …και την βλασφημιαν των λεγοντων ιουδαιους ειναι εαυτους και ουκ εισιν αλλα
>
> συναγωγη (synagogue) του (of) σατανα (satan).

Greek transliteration:

> *kai to angelo tis ekklisias smyrnaion…*
>
> *…kai tin vlasfimian ton legonton ioudaious einai eaftous kai ouk eisin alla synagogi tou satana.*

English translation:

> *and to the angel of the church of Smyrna…*
>
> *…and the blasphemy of those that say that they are Jews and are nothing but a synagogue of Satan.*

Revelation chapter 3: 7, 9[283]

> *Et angelo Philadelphiæ ecclesiæ scribe:*
>
> *Ecce dabo de synagoga Satanæ, qui dicunt se Judæos esse, et non sunt, sed mentiuntur…*
>
> *And to the angel of the church of Philadelphia write:*
>
> *Behold, I will give of the synagogue of Satan, who say they are Jews, and are not, but lie…*

Both the Greek and Latin versions of the New Testament were written well after the Church's first official Council at Nicea in 325 C.E. There was no 'New Testament' at the Council of Nicea; only the Septuagint, the

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[281] Ray Pritz, *Nazarene Jewish Christianity*, 1988, Crispin Press, Jerusalem, p 51, 52.

[282] English Interlinear New Testament, *Book of Revelation*, chapter 2 and chapter 3, accessed from https://aramaicpeshittant.wordpress.com/book-revelation-2/, https://aramaicpeshittant.wordpress.com/book-revelation-3/; *The Aramaic Peshitta New Testament Interlinear*, *Book of Revelation* chapter 2 and chapter 3, accessed from https://aramaicnewtestament.org/epistle/revelation_2.htm, https://aramaicnewtestament.org/epistle/revelation_3.htm

[283] ibid, Chapter 3.

Greek version of the Hebrew Scriptures.[284] Unlike the Mishna, the New Testament was not codified in Judea. It was compiled by non-Jews in the diaspora, over three hundred and fifty years later than Jesus and his Jewish, Ebionite, Judean followers. When in the 4th century Hebrew and Aramaic texts were translated into other languages by non-Jews who had a pre-established, anti-Jewish agenda, the outcome was mistranslation and misinterpretation.

After the completion of both Latin and Greek translations of the New Testament and the misconstrued version of the *Book of Revelation*, the term 'Synagogue of Satan' was used to define all Jewish synagogues, in order to denigrate observant, Pharisaic orthodox Jews. This is a very different inference from what the Jewish Judean apostle John had intended: a rebuke to 1st century diaspora assemblies of Jews and Gentiles who had become Hellenised and heretical.

There is yet another letter that John wrote to the assembly in Ephesus (Turkey) that warns against false emissaries (apostles). In *Revelation* 2:2 it says as follows:[285]

> ידע אנא עבדיך ועמלך ומסיברנותך ודלא מצית למטען לבישא ונסית לאילין דאמרין נפשהון דשליחא איתיהון וליתיהון ואשכחת אנון דגלא
>
> *I know your servants and your people, and your wisdom, and they cannot bear the burden of evil, and you have tested those who say they have been sent [apostles], but they are not, and you found them to be liars*.

It is not coincidental that soon after these anti-Judaism dogmas were introduced (95-100 C.E.), the Jewish Sanhedrin operating in Yavneh (near Jerusalem) added an additional blessing - *Birkat ha-Minim* (*Against Heretics*) to the existing eighteen blessings of the Jewish *Shemoneh Esrei* prayer.[286] The blessing was innovated by Samuel ha-Katan at the suggestion of Rabban Gamaliel II, the leader of the Sanhedrin.[287]

The blessing, written in Hebrew, translates as follows:

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[284] *Vita Constantini,* Book IV: 36-37, translated by Ernest Cushing Richardson, from Nicene and Post-Nicene Fathers, Second Series, Vol. 1, in The Catholic Encyclopedia, op. cit. accessed from http://www.newadvent.org/Fathers/25024.htm

[285] *The Peshitta Aramaic*, *Book of Revelation* chapter 2, op. cit.

[286] Schiffman, *Texts and Traditions*, op. cit. p370.

[287] *Talmud*, op. cit. Berachot 28b. Abraham Avrohom Chaim Feuer, *Shemoneh Esrei*, 1999, Mesorah Publications, New York, p174.

> And for slanderers (*minim*) let there be no hope; and may all the heretics perish in an instant; and may all the enemies of Your people be cut down speedily. May you speedily uproot, smash and cast down the wanton sinners – destroy them, lower them, humble them, speedily in our days…[288]

This is a condemnation of Jewish heretics who moved away from traditional rabbinic Judaism, towards non-Jews who considered themselves 'spiritually Jewish' and who were attending Jewish gatherings.

It was these 'Christian' diaspora assemblies that, in the next two centuries, laid down the theological foundations of the Roman Catholic Church, as defined in 325 C.E. at the Council of Nicea, in Turkey. At the council of Nicea, Emperor Constantine divorced the Church from all connections to Judaism, stating:

> You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that we should have nothing in common with the Jews.[289]

The Early Church Fathers (2nd – 5th century) presented the *Book of Revelation* as a prophetic continuum relevant to Jews in every era. They ignored that John was not writing to Jewish synagogues in Judea, but to diaspora assemblies that had completely disconnected themselves from Judaism. These assemblies were the first 'Christians' claiming to be Jews, but were not Jews at all.

Christians continued to take the *Book of Revelation* texts at face value, believing they were prophecies associated with events during their own times. In the 21st century, Christians associate *Revelation* 2:9 and 3:7 verses with groups of contemporary Jews as though the prophesy relates to them. A typical example is the reference to Ashkenazi Jews ("those who say they are Jews and are not"), in order to confirm claims that support Khazarian Mafia and other Jew hatred theories.

The words of John in his letters to the assemblies at Smyrne and Philadelphia were not prophesies. They applied to heretical assemblies in the 1st century C.E. alone.

THE SYNAGOGUE OF SATAN AND THE CATHOLIC CHURCH

The term 'Synagogue of Satan' was used by the Roman Catholic Church in Papal Bulls and in the writings of Christian scholars and clergy as a reference to all synagogues. Pope Pius IV (1499-1565) of the House of Medici, convenor of the third Council of Trent from 1562–1563, declared:

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[288] Rabbi Nosson Sherman*, The Complete Artscroll Siddur,* Sefard, 1999, Mesorah Publications, Ltd., New York. The Hebrew word for heretics, מינים *minim* is not found in Ashkenazi liturgies; the term ולמלשינים *lamalshinim* (informers or slanderers) is used. The term מינים *minim* is preserved, however, in Sefardi rites (where censorship did not interfere).

[289] ibid.

> But nothing is too bad to be beyond the reach of Satan and his synagogue, nothing is too impossible...[290]

Pope Pius V (1504 – 1572), responsible for the burning of the Talmud in 1554, reinforced his predecessor's false accusation in his 1569 Papal Bull *Hebraeorum gens* (*The Jewish Race*):

> Besides usury, through which Jews everywhere have sucked dry the property of impoverished Christians, they are accomplices of thieves and robbers; and the most damaging aspect of the matter is that they allure the unsuspecting through magical incantations, superstition, and witchcraft to the Synagogue of Satan.[291]

Pope Pius IX (1792 – 1878) similarly declared:

> It is from them, the synagogue of Satan, which gathers its troops against the Church of Christ… they have already become masters of the world. They seek nothing less than to subject the Church of God to the most cruel servitude… and, if possible, to make it disappear completely from the earth.[292]

Pope Pius X (1903 – 1914), warned of the influence of the Jews, stating:

> The synagogue of Satan arranges its forces against the Church of Christ…[293]

THE SYNAGOGUE OF SATAN AND PROTESTANTISM

The Protestant Reformation in Europe, which began with Martin Luther (1483 - 1546), didn't refer to Jews as the 'Synagogue of Satan'. Luther used this term to describe the Roman Catholic Church, claiming that popes, cardinals, bishops and monks are the whole synagogue of Satan.[294]

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[290] *The Catholic Church invulnerable and invincible: an explication of the celebrated Creed of Pope Pius IV, 1829,* published for the author by Thomas Flint, London, p146 & 176, accessed from https://archive.org/details/CatholicChurchInvulnerable/mode/2up

[291] Lawrence Bush, *Hebraeorum gens*, published in Jewish Currents, February 26, 2013, Accessed from https://jewishcurrents.org/february-26-hebraeorum-gens

[292] Papal Encyclicals Online, *The Syllabus of Errors, Pope BI. Pius IX – 1864, X. Errors Having Reference to Modern Liberalism*, accessed from https://www.papalencyclicals.net/pius09/p9syll.htm

[293] *Acta sanctae sedis; ephemerides romanae a SSMO D.N. Pio PP. X authenticae et officales Apostolicae Sedis actis publice evulgandis declaratae.* 1870, Romae, Ex Typographia Polyglotta S.C. de Propaganda Fide, p477, accessed from https://archive.org/details/actasanctaesedi04popegoog/mode/2up?q=syna

[294] Martin Luther, *Commentary on the Epistle to the Galatians*, Zondervan Publishing House, Michigan, 1949, p29-43.

Martin Luther did however describe Jews as children of the Devil, worse than heathen, liars, blasphemers and usurers. He condemned the Talmud as demonic and said if Jesus were living today, he would be the first to put fire to Jewish schools and houses.[295]

As Protestantism grew around the world, the allegation of 'Synagogue of Satan' was mainly aimed at the Roman Catholic Church and at other Christian denominations who differed in doctrine from each other. Such is seen in the sermons of Charles Spurgeon (1834-1892), a Calvinistic Baptist:

> "There is a synagogue of Satan, and there is a church of God. There are churches so-called which are not of God, though they take upon themselves his name."[296]

None of the Popes leading up to the World Wars condemned the demonization of the Jews, nor did the Lutheran Church, the main Protestant denomination in Europe. It is hardly surprising that hatred of Jews became so strong in Christian Europe.

HOW IT ENDED

In the aftermath of the French Revolution, people began to ask who was responsible for such an upheaval. The question was not suitably answered until 1893, when Roman Catholic Archbishop Johann Gabriel Léon Louis Meurin (1825-1895) wrote a book titled *La Franc Maçonnerie: Synagogue De Satan*, accusing Jews of being behind everything.

Louis Meurin (discussed in chapter 12) began as a Jesuit priest, who was selected as one of the 757 Council Fathers of the First Vatican Council. Vatican 1 was convened by Pope Pius IX between 8 December 1869 and 20 October 1870. This is the same Pope who wrote (as quoted above) that the Jews are the Synagogue of Satan, which gathers its troops against the Church.

Meurin's lengthy book claims that Jews are the founders of Freemasonry, for the purpose of crowning the Jewish King of all the earth, and to establish the universal reign of Lucifer through a Masonic 'Supreme Pontiff' of the Synagogue of Satan and the annihilation of Christianity:

> The Jewish Kabbalah of Babylon provides the most perfect interpretation of the Masonic mysteries... Freemasonry is the practical result of an occult pact between Hell and the fallen Synagogue; the primary purpose of this pact is the subjection of the Universe to the domination of the Synagogue; for the second

[295] Martin Luther, *On the Jews and Their Lies*, 1543, American Christian ministries, Oregon, USA, 1990.

[296] Charles Haddon Spurgeon, *What the Church Should Be - Sermon on 1 Timothy 3:15*, 1878, accessed from https://www.spurgeon.org/resource-library/sermons/what-the-church-should-be/#flipbook/

> aim the complete annihilation of Christianity. Among the Magicians, the Followers of Lucifer… the Sovereign Pontiff of the Synagogue of Satan exercises with him the most perfect Luciferian Pope.[297]

The Jews, says Meurin, will achieve this goal through the 'Jewish Kabbalah', which, he says, is the main source of black magic.[298] Meurin's entire book, *Freemasonry - Synagogue of Satan*, is a prototype of the Khazarian Mafia theorists' entire claims. Everything propagated on social media that accuses Jews of being the founders of Freemasonry, practitioners of Babylonian black *magick* kabbalah, Luciferians and the Synagogue of Satan are found in Meurin's 1893 book.

It is no surprise that after centuries of anti-Jewish theology and other conspiracy theories, Khazarian Mafia theorists obsessively quote from the *Book of Revelation* as prophetic proof that the 'Khazarian Mafia' are fake Ashkenazi Jews who originated in 9th century Khazaria and therefore the 'Synagogue of Satan' – those who say they are Jews but are not. This is despite the fact that the *Book of Revelation* was written at least seven hundred years before Khazaria existed.

[297] Meurin, op. cit. p308, 448, 449.

[298] ibid. p160.

Chapter 15

WHO IS A JEW?

Jewishness is primarily an inherited status. According to Jewish orthodox law, there are only two ways to be considered a Jew:

1. Through your maternal lineage: if your maternal ancestry is Jewish, you are a Jew. If your maternal Jewish ancestry is uncertain, but you suspect that you might have Jewish maternal ancestry, you will need to provide documented evidence of this to an Orthodox Jewish Court of Law (Bet Din).

2. Through conversion to Orthodox Judaism: any person who completes the conversion process as required by an Orthodox Bet Din is considered fully Jewish. The undertaking of conversion changes a person's status from non-Jew to Jew. The change of status is complete when the convert is immersed in a *mikvah* – a pool of natural water used for Jewish ritual purposes.

Who is *not* a Jew?

1. A person who does not have Jewish maternal ancestry, even if he or she keeps certain Jewish practices because they are in the Bible.

2. A person of another religion who believes they are Jewish 'by faith'.

WHO IS A JEW AND DNA TESTING

DNA is a molecule that contains the genetic code that is unique to every individual. Genes are segments of your DNA, which give you physical characteristics that make you unique - features or characteristics that are passed on to you from your parents, such as specific hair colour, eye colour and blood type.

DNA testing cannot detect specific ethnicity, but it can tell you who your ancestors were and where they were from. All females have XX chromosomes and all males have XY chromosomes. Because these chromosomes, which carry DNA, are passed from one generation to the next, it is theoretically possible to identify one's ancestors through genetic testing.

Whilst DNA testing can link you to your ancestors, the test in itself cannot determine whether you are Jewish. This is because there is no specific gene that makes a person Jewish. Genetic markers cannot determine Jewish descent;[299] the DNA test can only link you to ancestors who *may* be Jewish.

MATERNAL (MITOCHONDRIAL) DNA TESTING

The maternal (Mitochondrial) DNA test, which is passed exclusively from the mother through the female line, can tell you from where your mother's ancestors came and hence your *possible* Jewish identity. DNA can be used to track *maternal* lineages, not *Jewish* lineages. If you are traced back to a woman who is Jewish, you are Jewish because she is, not because you have a 'Jewish gene'. If your maternal genetic relatives lived in areas that have or had a very high density of Jews, there is a strong possibility you are also Jewish. This is where the journey begins.

PATERNAL DNA TESTING AND TRIBAL LINEAGE

The Y chromosome carried by all males is what males share with male relatives along their paternal line. Since the Y chromosome is passed from father to son without recombination, the genetic information on a Y chromosome of a man living today is basically the same as that of his ancient male ancestors, except for the rare mutations that occur along the hereditary line. From a Jewish perspective, this Y-chromosomal DNA will clarify a common *tribal lineage* that is determined through one's paternal ancestry. It does not determine Jewishness, as this is only determined from a Jewish mother. Having a Jewish father does not make you 'half Jewish'. You are either 100% Jewish, or you are not.

TRIBAL LINEAGE AND THE COHANIM MODAL HAPLOTYPE IN A TINY NUTSHELL

The Cohanim (Jewish priests) were the direct descendants of Aaron, the first priest, from the tribe of Levi. The Cohanim performed certain sacred work, particularly in connection with the animal sacrifices and rituals related to the Temple. After the destruction of the Second Temple, males descended from Cohens, who are Jewish (because they have a Jewish mother), have retained a ceremonial role in synagogue prayer services, as well as some other unique religious duties and privileges.

The discovery of the 'Cohanim Modal Haplotype' (a set of closely linked genetic markers on the Y chromosome that tend to be inherited together) could represent the inheritance of over 100 generations from the founder of the Cohen patrilineal genetic line, Aaron, the first Jewish priest. Research found that 46.1% of

[299] Raphael Falk, *Genetic markers cannot determine Jewish descent,* accessed from https://pmc.ncbi.nlm.nih.gov/articles/PMC4301023/

Cohanim carry Y chromosomes belonging to a single paternal lineage that originated in the Near East to a date over 3000 years ago. This is the highest 'paternity-certainty' rate ever recorded in population genetics studies.[300]

Because the Cohanim were not permitted to marry a woman whose parent, either mother or father, was not Jewish, a divorced woman, a convert or a non-virgin, over time the gene pool became very small. For this reason, the genetics of the Cohanim can be traced. However, the Y-DNA Modal Haplotype does not determine 'Jewishness', it only determines paternal lineage. This means that a male with the Cohen gene, who does not have a Jewish mother, is not a Jew.

This type of genetic testing clearly refutes the possibility that Ashkenazi Jews are descendants of the Khazar tribe. Researchers compared the DNA signature of the Ashkenazi Jews against those of Turkic-derived people and found no correspondence. Moreover, the finding of a common set of genetic markers in both Ashkenazi and Sephardi Cohanim worldwide clearly indicates both originated in the same place - Judea.

All Jews today belong to three tribes: Judah, Benjamin or Levi (of which some are Cohanim). Converts to Judaism are designated to Israel in general. The other ten tribes (including two 'half' tribes of Manasseh and Efraim of the tribe of Joseph) became lost in 700 B.C.E. after the Assyrian captivity. Judaism believes they will return at the end of days.

Tribal lineage does not determine Jewishness. Regardless of paternal links to any of the tribes of Israel, if your mother is not a Jew, you are not a Jew. When it comes to Israeli citizenship, a child born of a Jewish father, but a non-Jewish mother, has the right to become an Israeli citizen, despite not being recognized as a Jew.

DNA TESTING AND JEWISHNESS

DNA testing, both the maternal (mother's ancestry) DNA test and paternal (father's ancestry) DNA test can only tell if a person is *potentially* Jewish. As stated earlier, there is no Jewish gene. Jewishness is determined if your mother is Jewish. If there was such a thing as a 'Jewish gene', you wouldn't need to be traced back to anyone. The human genome contains about 19,900 genes. If there was a 'Jewish gene' it would be one of them and tracing ancestry would not be necessary.

There are three main ways through which a person can be defined as *potentially* Jewish through genetics: population genetics (a common historical origin); genetic testing for disease (DNA mutations can be read to

[300] Ian V. McGonigle and Lauren W. Herman, *Genetic citizenship: DNA testing and the Israeli Law of Return*, 2015, National Library of Medicine, accessed from https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5034383/#:~:text=There%20are%20three%20key%20ways,the%20field%20of%20assisted%20conception.

indicate a higher likelihood of developing a specific disease); and assisted conception (human ova and sperm donation), which determines who your parents are.[301]

POPULATION GENETICS AND JEWISHNESS[302]

When Jews were exiled from Judea 2000 years ago and dispersed among the nations of the world, they formed, or were forced to form, isolated Jewish communities. Some of these isolated communities were made up entirely of Jews, such as the region in Russia called the 'Pale of Settlement'. Because DNA markers determine your ancestry (genealogy) and if, for example, your DNA test shows your ancestors were from the Pale of Settlement, there is a very high chance you are Jewish.

People of Ashkenazi origin (German, Eastern European and Russian) are most likely to find relatives and receive DNA results that reflect Jewish family heritage. The reason is that such Ashkenazi communities had largely been in genetic isolation within ghettos for several hundred years. People of Ashkenazi heritage, therefore, are more genetically similar than most populations, not because there is a Jewish gene, but because they are biologically interconnected at some point. Due to isolation and not permitted, nor interested, in marrying non-Jews anyway, some Ashkenazi communities began to share more DNA with one another, as the marriage gene pool became small. Although there are laws that prohibit Jews from marrying certain people, Jews are permitted to marry cousins.

Unlike the Ashkenazi communities of Germany, Eastern Europe and Russia, DNA testing will not easily show possible Sefardi Jewish connections, as Sefardi Jews (mainly from the Iberian Peninsula) did not live in such bottlenecks. Jewish Sefardi populations were not confined to specific regions to the extent they were in Eastern Europe and Russia. Genetic testing will show if a person's ancestors are from those regions, but the possibility of making a Jewish connection is more difficult.

INHERITABLE DISEASES COMMON IN JEWISH GROUPS[303]

In the second domain of Jewish genetics - inheritable diseases common in Jewish groups - DNA mutations can be read to indicate a higher likelihood of developing a specific disease. Consequently, there has been a move to test individuals for genetic markers of disease before they form partnerships and have children together.

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[301] Ian V. McGonigle, Lauren W. Herman, *Genetic citizenship: DNA testing and the Israeli Law of Return*, 2015, accessed from https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5034383/#:~:text=There%20are%20three%20key%20ways,the%20field%20of%20assisted%20conception

[302] Rabbi Yaakov Kleiman, *The Cohanim - DNA Connection,* accessed from https://aish.com/48936742/

[303] Jnetics, *Jewish Genetic Disorders*, 2024, accessed from https://www.jnetics.org/jewish-genetic-disorders/

Understanding this history of confinement helps explain why over time diseases became more dominant in regions where Jews were confined and had fewer marriage options. People with Ashkenazi ancestry are more likely to carry genetic variants that cause certain single-gene recessive conditions, such as Gaucher disease, Crohn disease and Tay-Sachs disease. Although diseases such as these are not exclusive to Jews, if, for example, a child adopted by non-Jewish parents developed Tay-Sacks disease, a DNA test would show his or her ancestry and could lead to possible Jewish ancestors. In the case of Tay-Sacks disease, a child inherits an altered gene copy from both parents and if linked to Jewish ancestors, the child would be Jewish if he or she has a Jewish birth mother.

ASSISTED CONCEPTION AND JEWISHNESS[304]

The third sphere of Jewish genetics is in 'assisted conception': in the (unusual) case where a non-Jewish surrogate mother carries a baby of Jewish parents (who donate the ovum and sperm), the child is deemed Jewish.[305] In a scenario where a surrogate mother refuses to give up the baby and cannot be located, if the child becomes aware of this in the future and chooses to locate his or her biological parents, a DNA test can trace them.

In the case of sperm donation, the use of sperm from a non-Jewish donor is not encouraged at all, but permissible. In such a case, the child is deemed Jewish if the mother is Jewish, as Jewish status depends only on the mother.[306]

ADOPTION AND JEWISHNESS

DNA testing can help you locate relatives but cannot verify Jewishness as there is no 'Jewish gene'. In the case where a person has been adopted by non-Jews and wishes to locate his or her biological parents, genetic testing can prove the identity of your biological parents. If your biological mother proves to be Jewish, then you are also Jewish simply because she is. A child could have Jewish genetic material, but without a Jewish mother would not be considered Jewish.

PERCENTAGES IN DNA TESTING

Percentages in DNA testing do not determine the percentage of your link to possible Jewishness. A person cannot be 1% or 10% or 50% Jewish. He or she is either Jewish or not Jewish. If a DNA test shows 1% (or

[304] Ian V. McGonigle and Lauren W. Herman, *Genetic citizenship: DNA testing and the Israeli Law of Return,* 2015, accessed from
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5034383/#fn57

[305] ibid.

[306] Nishmat's Women's Health and Halacha, *Fertility Treatment*, 2023, accessed from
https://www.yoatzot.org/fertility/583/

very low) connection to *possible* Jewish ancestry, it simply means that your ancestors lived in a specific region a long time ago.

DNA TESTING AND KHAZARIA

In the case of Khazaria, genetic studies on Jews have found no substantive evidence of a Khazar origin amongst Ashkenazi Jews and there are no genetic markers in Ashkenazi Jews that would link them to people of the Caucuses area.

The *Scientific Research Publisher* reports the following in an article titled, *Excavated DNA from Two Khazar Burials*:

> We report here what seems to be the first case of an ancient DNA study from Khazar burial mounds. Traditionally, Khazars are associated with ancient Jewish people; however, the extent of that association remains unknown. Overall, archaeology of a few hundred Khazar burials dated from the 6th through the 10th centuries C.E., assumed to be the timing for political history of Khazars, has not revealed any distinct indications to Jewish artifacts or anything related to ancient Jewish culture. It should be noted that according to DNA genealogy data, none of the two ancient Khazars belonged to the Jewish YDNA (Y-chromosomal DNA) lineage.[307]

Geneticists, linguists and historians are virtually unanimous in rejecting the notion of 'Khazars' contributing significantly to the ancestry of today's Jews. Rather, modern genetics have made it abundantly clear that, by and large, Ashkenazi Jews, Sefardi Jews and Mizrachi Jews share the same common Middle Eastern ancestors.

WHO IS A JEW ACCORDING TO THE KHAZARIAN MAFIA THEORISTS

Khazarian Mafia theorists claim that Adolf Hitler was a Jew because his mother was supposedly raped by a Rothschild (she wasn't). They say the Rockefellers are Jews, even though they are Baptists; that Klaus Schwab (the founder of the World Economic Forum) is a Jew, although his parents and ancestors were not Jews. In fact, Schwab's parents, Eugen and Erika Schwab, were high profile Nazis and very un-Jewish. They say Bill Gates is 'probably' related to the Rockefellers (who are not Jews, but devout Baptists), but nevertheless presented as Jews because they are billionaires. Because Bill Gates is a billionaire, he is magically a Jew, because it is absurdly assumed that billionaires and people in power (especially corrupt people) must be Jews.

[307] Advances in Anthropology, Vol.7 No.1, February 2017*, Excavated DNA from Two Khazar Burials,* retrieve from https://www.scirp.org/journal/paperinformation.aspx?paperid=73563, 12/01/2023.

Khazarian Mafia theorists and Jew haters convince their followers that if a Jew owns a bank, it does not have the same meaning as a Christian, Muslim or an atheist owning a bank. If a Jew becomes rich, it does not have the same meaning as a Christian, Muslim or atheist who becomes rich. If a Jew loans money with interest, the interest is called 'usury'. If a non-Jew loans money with interest, the interest is called 'interest'.

Believers in the Khazarian Mafia theory perceive the struggle as essentially between good and evil – the struggle between the non-Jew and the Jew, between Jesus and Lucifer. Ultimately, the Jew is perceived as either the instrument of Lucifer or the personification of Lucifer/Satan itself. This comparison between Jews and Lucifer in also found in Mein Kampf. Hitler wrote:

> Therefore, the Jew follows his destined road until he is opposed by a force superior to him. And then a desperate struggle takes place to send back to Lucifer him who would assault the heavens.[308]

When Khazarian Mafia theorists talk about Jews, they almost always mean 'Ashkenazi Zionist Jews'. This arrogant and ignorant attitude is not the first time non-Jews have considered themselves 'experts' on defining 'who is a Jew'. In 1897, Karl Lueger, Catholic Mayor of Vienna and member of the radical anti-Jewish Christian Socialist Movement impertinently declared: "I will decide who is a Jew"[309]

Judaism has always defined a Jew in religious and maternal biological terms, never on racial grounds. Anyone from any race or ethnicity can potentially convert to Judaism; their new Jewish identity is a permanent status. Thus, even if the Khazar conversion story were true (which it isn't) it would be entirely irrelevant, as those converts would be considered fully Jewish and their descendants would be eligible for Israeli citizenship.

According to Israel's 'Law of Return' all Jews everywhere, either born Jews or through conversion to Judaism, are Israeli citizens by right. Automatic citizenship is also granted to their non-Jewish children, grandchildren and spouses, non-Jewish spouses of their children and grandchildren and children adopted by Jews [310] This law applies to all Jews either born in Israel or in the diaspora. Whilst the State of Israel decides who is eligible for Israeli citizenship, Judaism's religious authorities decide who is a Jew. Not everyone with Israeli citizenship is considered a Jew.

The Khazarian Mafia theory denies the Jewish understanding of Judaism and Zionism - the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel. Khazarian Mafia theorists and other anti-Zionists attempt to redefine Jewish scripture - the Torah, the Prophets and the Writings

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[308] Hitler, *Mein Kampf,* op. cit.

[309] Robert S. Wistrich, *Between Redemption and Perdition: Modern Antisemitism and Jewish Identity*, 1990, New York, Routledge, p43-54.

[310] The Jewish Agency for Israel, *The Law of Return*, https://archive.jewishagency.org/first-steps/program/5131. WRAI Israel, *Israeli Citizenship by Descent*, 2022, accessed from https://welcome-israel.com/israeli-citizenship/by-descent

– as well as other authoritative Jewish literature, such as the Talmud. They also ignore the fact that 97% (at least) of Jews define themselves as Zionists and that Zionism is intrinsic to Judaism and the 4000-year-old history of the Jewish people.

As a consequence of the Khazarian Mafia theory, the trend in the non-Jewish world of defining 'who is a Jew' has escalated. Anti-Zionist non-Jews feel entitled to define Jewish concepts and how to interpret Jewish beliefs and religious literature and Jewish history. The Anti-Zionist non-Jew has become the 'expert' in all things Jewish and openly and arrogantly argues with Jews on Jewish matters, particularly the validity of the Jewish State.

THE KHAZARIAN MAFIA, THE ASHKENAZI JEWS AND THE STATE OF ISRAEL

The question needs to be asked: If Ashkenazi Jews did not play a significant role in re-establishing the Jewish nation, would the Khazarian Mafia propagators accept Israel as the Jewish State? What of Sefardi Jews, whose ancestors migrated from Judea and who for centuries have lived in the Iberian Peninsula, Italy, Greece, France and even parts of India? What of the Mizrachi Jews whose origins are in Judea and then migrated to North Africa: Egyptian Jews, Iranian Jews, Iraqi Jews, Kurdish Jews, Lebanese Jews, Syrian Jews, Turkish Jews and Yemenite Jews? What about Maghrebi Jews, whose ancestors also migrated from Judea and who for centuries have lived in North African countries, such as Algerian Jews, Libyan Jews, Moroccan Jews and Tunisian Jews? These Sefardi, Mizrachi and Maghrebi Jews are also Zionists who are actively involved in the rebuilding of the Jewish State. Are these Jews and the thousands of converts among them, also considered 'occupiers' of historical Israel?

Sefardi, Mizrachi and Maghrebi Jews make up about 55 percent of Israel's Jewish population and the Ashkenazim about 45 percent. All have Judean origins and regardless of their diaspora backgrounds, all are Jews as defined by Jewish religious law, including those who converted to Judaism.

Claimed to be accurate and factual representations of reality, countless books have been written, videos made and lectures given on Jewish agendas to control the world. Jews are portrayed as the instigators of a secret Cabal, Luciferians, Satanists, worshippers of the mythical ancient god Molech, reptilians, paedophiles, manipulators of governments and the economy; yet not one of these propagandists can reference their claims.

THE BEGINNING OF THE JEWISH PEOPLE

The Jewish Bible, which includes Jewish religious text and Jewish history, lays the foundation of the history of the Jews. It states that the Jewish nation began with the Matriarchs and Patriarchs of the Jewish people. These Matriarchs were Sarah, Leah, Rebecca, Rachel and two surrogate women of Abraham's household,

Bilhah and Zilpah. The Patriarchs were Abraham, Isaac and Jacob (who was named 'Israel' by God).[311] It is to them and their descendants that the promise and inheritance of the Land of Israel was given as an everlasting possession.[312]

The Matriarchs gave birth to the twelve tribes of Israel: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph (divided between Manasseh and Efraim) and Benjamin.[313] From these twelve came the tribal lineage of the Jewish nation and from their mothers came their Jewishness. This is the foundation of the Jewish people and the Land of Israel and remains to this day. For this reason, children born to Abraham, Isaac or Jacob through other women (such as Ishmael son of Abraham through Hagar the Egyptian), are not part of the inheritance of the Land of Israel and were not considered to be Jews.

[311] *Tanakh*, op. cit. Genesis 32:28.

[312] ibid. Genesis 17:8.

[313] ibid. Genesis 49:1-28.

Chapter 16

THE TEN LOST TRIBES

The Ten Tribes of Israel that became lost after the Assyrian captivity in 700 B.C.E. were those that constituted the northern tribes of Israel: Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Manasseh and Ephraim (Ephraim, and Manasseh constitute the house of Joseph).[314] According to Jewish biblical commentary on this subject, the full regathering of the Ten Tribes will eventuate in the Land of Israel at the coming of the Messiah, not before and not elsewhere.

The Jews of today are of Judea, constituting the tribes of Judah and Benjamin in the south of Israel, and the priestly tribe of Levi from which come the Cohanim (the tribe of Levi does not have a designated tribal portion of land in Israel).

In Isaiah 43:6-7 it is written that the ten dispersed tribes of Israel will one day be regathered from all over the world - from the north, south, east and west. The regathering will include *all* Jews living in the diaspora.

> Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring my sons from afar and my daughters from the ends of the earth.[315] …For though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

These words of the prophets of Israel began to unfold in the 1800s as thousands of Jews began to make *Aliyah* – to go *up* to the Land of Israel.

KHAZARIA AND THE TEN TRIBES OF ISRAEL THEORY

The scholars of Spanish Jewry were known for their allegories of messianism, shared with often disheartened Jewish communities to encourage morale and as reminders of the future redemption. The mention of the regathering of the Ten Lost Tribes to Israel at the end of days is part of the messianic narrative, as is the building of the Third Temple. The invention of a mythical Khazaria and its conversion to Judaism was ideal to create a hypothetical setting for a messianic metaphor.

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[314] *Tanakh,* op. cit. Genesis 49:28.

[315] ibid. Isaiah 43:6-7. Ezekiel 39:28.

Yehudah Halevi doesn't mention the Ten Lost Tribes of Israel in *Al Kuzari.* His main purpose was not to write a discourse on messianism, but to use existing stories about Khazaria as a platform on which to write his commentary of the superiority of the Jewish faith.

In the 16th century, Isaac Akrish, a writer of parables and stories, was the first to include the Ten Lost Tribes in his publication of the letters of Hasdai ibn Shaprut and King Joseph. In the 'Reply of King Joseph' (see Appendix 4), it states as follows:

> Know that we are descended from Japhet, through his son Togarma. We have found in the genealogical books of our fathers that Togarma had ten sons, whose names are these: Agijoe, Tirus, Ouvar, Ugin, Bisal, Zarna, Cusar, Sanar, Balgad and Savir [neither the Jewish scriptures, nor the Talmud mention the names of the descendants of Togarma].

However, these names are not mentioned in the Bible or in the books of credible historians. They are purely fictional.[316]

In the 19th century, as the Zionist movement gained momentum, the eschatological metaphors of the regathering of the Ten Tribes used by Halevi and Akrish were distorted by some non-Jewish historians and authors to suit nationalistic, racial and atheistic based agendas in order to create obstacles for the Zionist movement. At this point, the stories about the Khazars were incorrectly publicised as history.

[316] *Peshitta* op. cit. Genesis 10:1-5; *New Testament*, NIV, op. cit. Genesis 10:1-5.

Chapter 17

ZIONISM

This is the story of a people who was scattered over all the world and yet remained a single family, a nation that time and again was doomed to destruction and yet, out of the ruins, rose to new life.

-Abba Kovner

For over 3500 years, despite exiles and occupation, there always remained a significant, functioning and thriving Jewish community in the Land of Israel. After 1800 years of Roman exile, which began in 70 C.E. and during which time the majority of Jews were decimated and dispossessed among the nations, diaspora Jews began to return to Israel: Ashkenazi, Sefardi, Mizrachi and Maghrebi Jews began to recreate an independent nation together. Jews have now reconstructed their sovereignty in the same land, with the same language, the same national religion and traditions as they did three millennia ago. This is Zionism.

The word 'Zion' appears 152 times in the Jewish scriptures. It appears seven times in the New Testament of which five are quotes from the Jewish scriptures. It does not appear at all in the Qu'ran.

The concept of Zionism is older than Judaism, beginning with the Covenant God made with the descendants of Abraham, Isaac and Jacob:

> The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.[317]
>
> The Lord appeared to Isaac and said… 'For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed'.[318]
>
> I am the Lord, the God of your father Abraham and the God of Isaac. I will give you [Jacob] and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and

[317] *Tanakh,* Genesis 17:8,

[318] ibid. Genesis 26: 2-4.

> you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring.[319]

This Covenant is not a 'semitic' covenant, but an everlasting Covenant God made with the forefathers of the Jewish people. When Judaism was codified five hundred years later through Moses and the Children of Israel, Zionism (the return to Zion) became central to Judaism.

The yearning for Zion was expressed whenever and wherever Jews were dispersed among the nations. We read of this during the Babylonian exile (586 B.C.E.) 2600 years ago, when the Jews in Persia spoke the words everyone knows:

> By the rivers of Babylon, we sat and wept when we remembered Zion. There on the poplars we hung our harps, for there our captors asked us for songs, our tormentors demanded songs of joy; they said, "Sing us one of the songs of Zion!" How can we sing the songs of the Lord while in a foreign land? If I forget you, Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy.[320]

These words have been pertinent in every diaspora, for every single Jew outside the Land of Israel. Whenever Jews have been exiled, they wept for Zion. Throughout the last dispersion of almost 2000 years, the return to Zion has been central to daily Jewish prayers and Jewish Festivals. Worldwide, Jews pray:

> May our eyes behold your return to Zion... Blessed are you, who restores his presence to Zion.
>
> Have mercy Lord, our God... on Jerusalem, Your city, on Zion the resting place of Your glory... rebuild Jerusalem, the holy city, soon in our days.[321]

Every year, for the past 2000 years, the Jewish Passover Seder closes with the words: "Next year in Jerusalem." No other religion other than Judaism includes these words in any of their prayers and festivals.

The modern Zionist movement - the return to Zion - began amongst the Jews in the diaspora. Amongst those who spearheaded the movement were Baron Amschel Mayer Rothschild (1744-1812), Sir Moses Montefiore

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[319] ibid. *Genesis* 28:10-14.

[320] ibid. Psalm 137:1-6.

[321] The Complete Artscroll Siddur, Sefard, *Birkat Hamazon* (*Blessing After Meals*), 1985, trans. Rabbi Nosson Sherman, Mesorah Publications, Ltd., Brooklyn, N.Y., p200, 201.

(1784-1885) and Rabbi Zvi Hirsch Kalischer (1795-1874) who in 1861 established the first Jewish agricultural school in Israel.[322]

The movement gained momentum in 1895, when Theodore Herzl wrote in his diary a 65-page letter titled an *Address to the Rothschilds,* where he called upon the Rothschilds to take up the historical mission[323] of rebuilding the Jewish State, a mission that is obligatory to all Jews. This became the outline of Herzl's *Der Judenstaat - The Jewish State*. Then, in July 1896, Herzl held a meeting with Baron Edmond de Rothschild, whose financial sponsorship Herzl sought.

In 1897, Herzl presided over the inaugural conference of the Zionist Organization in Basel, Switzerland, which drew about 200 delegates and declared the Zionist goal of establishing a legally assured home for the Jewish people in the Land of Israel. Herzl was elected the group's president and assumed the mantle of global Zionist leadership. The restoration of the Jewish State was no longer a dream. Fifty years later, the modern State of Israel was established.

Baron Edmond de Rothschild (1845–1934) was the financial key to the success of the modern Zionist movement, together with Moses Montefiore, the Jewish National Fund (founded in 1901 by Hertzl at the Fifth Zionist Congress in Basel, Switzerland), and many individual Jews. Land was bought at inflated prices from Arab and Ottoman (Turks) land-barons and foreign absentee landlords who lived mainly in Syria and Lebanon. Edmond de Rothschild gave the land he purchased to Jewish farmers and within a very short time rural settlements known as *kibbutzim* and *moshavim* were established in Judea, Samaria and upper and lower Galilee. In total, Baron Edmond de Rothschild contributed over one billion dollars USD, in today's equivalent currency.

Between the 1800s and 1948, over forty Jewish communities were in place in the Land of Israel.

Between 1854 and 1922 five Jewish hospitals were established, together with medical laboratories, pharmacies and dental clinics. By 1927, seventeen baby clinics were operating; by 1946, their numbers had grown to ninety. All these facilities served Jews, Arabs and Christians.

The Technion – Israel's Institute of Technology – was established in 1912 and is the oldest university in Israel. The Hebrew University of Jerusalem was established in 1918, by which time there were forty Hebrew public schools.

By 1935, the Jewish National Fund had drained malaria infested swamps and planted 1.7 million trees in the Land of Israel.

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[322] Israel Cohen, *A Short History of Zionism*, 1951, Frederick Muller LTD, Britain, p20, 21.

[323] Schama, op. cit. p144.

All this and much more was in place before the official re-establishment of the Eretz Israel in 1948.

Zionism is often defined as a political ideology, but it is not. Modern Zionism is the religious, economic, military and political initiative to recreate the Jewish nation as it was at the time of the Kingdoms of David and Solomon. The creation, or recreation of a State cannot be a-political, as politics is necessary to address the public and economic affairs of a country and its relationship with other countries.

Referring to Zionism as 'political' is a way of diminishing and mocking the return to Zion and disconnecting the Jews from their 4000-year history to the Land of Israel. Ironically, attacking the political aspect of the rebuilding of Zion, is a political discourse in itself.

On November 10, 1975, twenty-seven years after the establishment of the modern State of Israel, the United Nations passed a resolution that declared Zionism a form of racism and racial discrimination. The highly politicized resolution was aimed at denying Israel its political legitimacy by attacking its moral basis for existence. Although the resolution was repealed on December 16, 1991, the association of Zionism with racism had been and still is widely used, particularly in the Arab world and amongst Khazarian Mafia theorists.

Khazarian Mafia theorists present Zionism as a sinister, racial movement. Because the modern Zionist movement essentially began in Eastern Europe (mainly by Ashkenazi Jews), Khazarian Mafia theorists claim that Ashkenazi Jews, supported by the Rothschilds, are fake Jews, the 'Synagogue of Satan' and that the Jewish State of Israel is a Luciferian initiative.

THE BRITISH ANTI-ZIONIST KHAZAR SYNDROME

In July 1917, after a series of earlier meetings between leaders of the Zionist movement and British government officials, Zionist leaders submitted to the British government a formula embodying the principle of recognizing 'Palestine' as the National Home of the Jewish people.[324]

Chaim Weizmann, the future President of the modern State of Israel, pleaded the Zionist cause before presidents, kings and political leaders around the world and was instrumental in convincing Arthur James Balfour to issue the famous Balfour Declaration. On 2 November 1917, Lord Balfour addressed a letter to Lord Rothschild:

> His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of

[324] Cohen, op. cit. p73.

existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.[325]

Jews around the world rejoiced when in 1919 the British Mandate for 'Palestine' was approved by the international community at the Peace Conference in Versailles. At this conference, makeshift copies of the *Protocols of the Elders of Zion* were anonymously placed in front of each delegate's seat.

In September 1922, the Council of the League of Nations granted a Mandate to the British Government entrusting it with the task of ruling the territory of Jewish Palestine (as named by the League of Nations)[326] and implementing the Balfour Declaration.

Whilst there was support from some British politicians in favour of the Zionist movement, there was a stronger faction of British MPs and other British elite who were Arabists. Sympathising with Arab interests and believing they should be protected, Arabists started a counter political movement using the 'Khazar conversion theory' as a tool against Zionism. This racially based anti-Zionist theory was adopted by the British who then groomed Arab politicians and religious leaders, who, of course, ran with it straight away. This resulted in Arab pogroms against Jews incited by the Mufti of Jerusalem and Nazi enthusiast, Haj Amin al-Husseini, between 1922 and 1936.

At the time of the Balfour Declaration, approximately 85,000 Jews lived in Jewish Palestine. Under the British mandate, Jewish immigration increased and by 1947 there were over 600,000 Jews in the Land of Israel.[327]

As a response to Arab hostility and fearful of consequences, between 1922 and 1939 the British government issued three 'White Papers' thus limiting Jewish immigration. The first, in 1922, reduced the area for immigration and land purchase by excluding the area east of the Jordan River, which was handed over to the Arab Hashemites and became known as Jordan. The second White Paper, in 1930, stated that Jewish settlement would only be permitted under stringent government supervision.

The third White Paper issued in May 1939, largely in response to continuous Arabist pressure over increased Jewish immigration, effectively ended Jewish immigration to Mandatory Palestine and nullified the promise of the Balfour Declaration for the establishment of a Jewish National Home. The White Paper recommended a five-year plan for limited Jewish immigration of 15,000 Jews a year, including a requirement of Arab consent to Jewish immigration after the plan expired. It also placed limits on the rights of Jews to buy land from

[325] ibid. p74.

[326] In 135 C.E. the ancient Romans gave the name 'Palestina' to Judea/Israel. Palestine was considered Jewish until 1964, when Yasser Arafat invented the 'Palestinian Liberation Organization' and declared that 'Palestine' was Arab.

[327] Chaim Herzog, *The Arab-Israeli Wars*, 1982, Arms and Armour Press, London, p12.

Arabs.[328] It should be noted that no such migration limitation was imposed on Arabs migrating to Jewish Palestine; between 1922 and 1946, 1,143,000 Arab economic migrants had been absorbed in Jewish Palestine.[329]

Speaking in the debate on the White Paper in the House of Commons on 22 May 1939, Anthony Crossley, the Unionist MP for Stretford, claimed that Ashkenazi Jews were descended from Tartar and Hittite tribes in Asia Minor who had converted to the Jewish faith. On these grounds, Crossley argued that not only were these Eastern Europeans not going back to the same land, but they were also not the same people.[330]

The British White Paper policy was instrumental in creating a tragedy for thousands of Jewish refugees seeking asylum in their national homeland during and after WWII. The British, ignoring the plight of the Jews, declared them to be illegal immigrants. Ships carrying thousands of Jewish refugees were fired upon as they reached the shores of the Land of Israel and were interned in British camps or made to turn back to Europe to die at the hands of the Nazis. These actions were a direct result of British Arabists who actively disputed whether Eastern European Jews were really Jews, or direct descendants from the allegedly converted Khazars. Not that it mattered, because proper converts are considered Jews. But the Arabist brainwashing had been done.

Opponents of Zionism increasingly adopted the Khazar conversion theory in the post-1945 era. A case was made against Zionism on the grounds that 'Palestine' was an Arab country that the Khazars had neither geographical nor ethnic association, and that Ashkenazi Jews have little or no trace of Semitic blood.[331]

It is important to mention the origin of the name 'Palestine'. In 135 C.E. the ancient Romans gave the name 'Palestina' to Judea (the Kingdom of Judah in the southern part of Israel), to disassociate Jews from the region. 'Palestina' is not an Arab word; it is a Latin word and does not appear in the Qu'ran or any authoritative Muslim religious texts. 'Palestine' was secularly known as 'Jewish Palestine' until the region was recognized as the Jewish State of Israel, by 164 of the 192 member states of the United Nations. For Jews, it was always *Eretz Israel.*

It was not until 1964, when Yasser Arafat invented the 'Palestinian Liberation Organization' (PLO), that 'Palestine' was claimed to be an Arab country. There is no ancient Arab history and barely modern history, in historic Israel.

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[328] ibid.

[329] Cohen, op. cit. p259.

[330] Rory Miller, *The Antizionist Jewish Khazar Syndrome in the Official British Mind*, cited in *The British Mandate in Palestine: A Centenary Volume*, 1920–2020, ed. Cohen, M.J., Routledge, Taylor & Francis Group, London & New York, p32.

[331] ibid. p39.

On 22 July, 2011**,** in a personal communication between Israeli–British historian, Professor Efraim Karsh, and Joel Fishman of the Jerusalem Centre for Public Affairs, Karsh stated:

> Efforts to undermine the Jewish claim to the Land of Israel date all the way to the 1920s. People claimed, among other things, that today's Jews were not the real descendants of the Jewish people but the descendants of the Khazars. Likewise, the comparison of the Zionists to Nazis goes all the way back to WWII. At the time when the Nazis were busy exterminating European Jewry, British officials were comparing the Zionists to Nazis.[332]

Whilst Hitler and his Nazis were murdering millions of Jews (who, according to the Khazar theory, weren't really Jews), pro-Arab British elite and Arab politicians and clerics put forth the Khazar/Ashkenazi Jew argument in an attempt to prevent Holocaust refugees from migrating to Israel. Hitler, however, was not interested in the 'Khazaria story'; the *Protocols of Zion* and the possibility of a 'superior race' was more of a threat to his paranoid mind. Both Hitler and the Arabists were obsessed with race, although their political agenda differed: the Nazis wanted to annihilate the Jews; the British wanted to prevent Jews from returning to Jewish Palestine, which existentially is the same thing.

On 18 October, 1947, at the United Nations Committee on the 'Palestine Question', the Committee heard statements by Jamal Husseini, Vice President of the Arab Higher Committee and by Dr Chaim Weizmann, former President of the Jewish Agency for Palestine and future President of the State of Israel. Husseini quoted various 'historical' works to support his contention that the Jews of Eastern Europe were descended from the Khazars and therefore had no ethnic connection with 'Palestine'.[333]

At this conference, Chaim Weizmann addressed the delegates of fifty-seven nations who listened to him in suspense. Making light of Arab spokesmen's assertions that the Jews were the descendants not of the Hebrew Kingdom but of the Khazars of Southern Russia, Chaim Weizmann said:

> It is very strange. All my life I have been a Jew, felt like a Jew and I now learn that I am a Khazar.[334]

It's interesting that Weizmann's sarcastic and loaded statement about Jews being Khazars had almost no impact, or seriously discussed and even ignored among Jews.

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[332] Efraim Karsh, cited in Dore Gold, *The Historical Significance of the Balfour Declaration*, Jewish Political Studies Review, Volume 28, 2017, accessed from https://jcpa.org/article/historical-significance-balfour-declaration/ 19/03/2024.

[333] United Nations, *The Question of Palestine*, Ad Hoc Committee on the Palestine Question: Summary Record 18, 18 October 1947, held at Lake Success, New York, accessed from https://www.un.org/unispal/document/ad-hoc-committee-on-the-palestine-question-summary-record-18-18-october-1947/

[334] Chaim Weizmann, *A Biography by Several Hands,* Eds: Meyer W. Weisgal and Joel Carmichael*,* 1962, Weidenfeld and Nicolson*,* London, p300.

In sum:

> Zionism is the modern expression of the ancient Jewish heritage.
>
> Zionism is the national liberation movement of a people exiled from its historic homeland and dispersed among the nations of the world.
>
> Zionism is the redemption of an ancient nation from a tragic diaspora and the redemption of a land neglected for centuries.
>
> Zionism is the revival of an ancient language and culture.
>
> Zionism is the constant and unrelenting effort to realize the national and universal vision of the prophets of Israel.

Zionism came to realization in *Israel's Declaration of Independence*, signed on the 5 Iyar, 5708 (14 May, 1948). The Declaration states:

> …the State of Israel will be open to the immigration of Jews from all the countries of their dispersion.[335]

The Israeli Declaration of Independence also states:

> The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions…[336]

Contemptuous of the history of Zionism and obsessed with invalidating the State of Israel, the Khazar conversion theory increasingly became a main aspect of Arab and anti-Zionist arguments against Zionism and enthusiastically adopted by many in the Western world.

[335] *Declaration of Israel's Independence 1948*, accessed from https://avalon.law.yale.edu/20th_century/israel.asp

[336] ibid.

Chapter 18

THE KHAZARIA ECUMENICAL THEORY

The term 'ecumenical' comes from the Greek *οἰκουμένη* (*oikoumene*), and the Latin *oecumenicus* meaning 'global' or 'world-wide'. In the early 20th century, there began an Ecumenical Movement with the purpose of restoring unity among the world's Christian Churches. This concept is strictly Christian; in Judaism there is no concept of 'ecumenical'.

Author Pierre Beaudry in his article *The Jewish Khazar Ecumenical Kingdom* written in 2010, states:

> The Jewish Khazar Kingdom, in alliance with Charlemagne (742-814) and Haroun Al-Rashid (763-809), was truly one of the most exciting anomalies in all of history… For the first time in history, three political and religious leaders, Charlemagne, the Khazarian King Bulan and Haroun Al-Rashid embraced the common mission of developing a charitable form of economic development based on the ecumenical community of principle of the three religions of the Book.[337]

[Note: it needs to be stated again that nowhere in Halevi's book, *Al Kuzari,* does he mention the name 'Bulan'. There are no names in *Al Kuzari.*]

Beaudry, and other authors, have suggested that Halevi's *Al Kuzari* presents the Kingdom of Khazaria as an 'ecumenical' society, where the three 'monotheistic' religions, or 'Abrahamic faiths' equally co-existed. This prospect may be similar to what the 'Abraham Accords' are endeavouring - a future where all the children of Abraham can share the land that holds sacred history and meaning for them.

Ecumenism may be a virtuous concept within Christianity, as all Christian denominations share common values and foundational doctrines such as the divinity of Jesus and the nature of 'salvation'. However, although Judaism and Christianity have some common values, they do not share common doctrines.

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[337] Pierre Beaudry, *The Jewish Khazar Ecumenical Kingdom*, 2010, accessed from https://amatterofmind.org/Pierres_PDFs/HISTORY%202/BOOK_I/8._THE_JEWISH_KHAZAR_ECUMENICAL_KINGDOM.pdf

THREE MONOTHEISTIC FAITHS?

Unlike popular opinion, neither Christianity nor Islam are religiously linked to Judaism. Allah is not the God of Abraham, Isaac and Jacob, to whom the Land of Israel was promised, nor is Allah the God of the Torah. In the book of Exodus, the God of Israel clearly defines Himself:

> Tell them I AM has sent me to you... The Lord, the God of your fathers - the God of Abraham, the God of Isaac and the God of Jacob… This is My name forever, the Name by which I am to be remembered from generation to generation.[338]

> I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.[339]

Although Arabs may be biologically linked to Abraham, there is no religious connection between them. Furthermore, neither the word 'Jerusalem', nor 'Palestine', appear in the Qu'ran.

Abraham was, however, the first adherent to the Jewish faith:

> I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions.[340]

Christianity claims to be spiritually linked to both Abraham and Jesus by 'faith', but it is not linked to either. Other than adhering to certain Jewish values, the doctrines and practices of Christianity are far removed from the Jewish faith and tradition observed by Abraham and the historical Jewish Jesus. An example of this is the Christian doctrine of the Trinity. Christianity teaches there are three Persons in the Godhead - the Father, the Son and the Holy Spirit and that these three 'Persons' are distinct one from another.[341] This belief was instituted in the Nicean Creed, the founding statement of beliefs of the Roman Catholic Church as it was formulated in 325 C.E. by the Council of Nicea:

> We believe… in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is to be adored and glorified.[342]

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[338] *Tanakh,* op. cit. Exodus 3:15.

[339] ibid. Exodus 20:2.

[340] ibid. Genesis 26:4-6.

[341] The Blessed Trinity, op. cit. http://www.newadvent.org/cathen/15047a.htm

[342] Wilhelm, J. (1911), The Nicene Creed, in The Catholic Encyclopedia, op. cit. http://www.newadvent.org/cathen/11049a.htm

The Trinitarian doctrine of Christianity and the worship of Jesus as 'God' conflicts entirely with Judaism. Judaism prohibits the representation of God in images; nor is it permitted to personify Him in any human form.

The idea of 'three monotheistic faiths' is nothing more than an attempt to 'ecumenise' the status of Jerusalem, giving each so called 'monotheistic faith' equal status. At no point in history have either Christianity or Islam accepted each other equally and certainly neither have accepted Judaism on an equal basis. Judaism has no goal to Judaize the world; on the other hand, both Christianity and Islam do have that goal, which can be clearly seen in their brutal history of conquests.

THE ABRAHAM ACCORDS

Nowadays, with the endorsement of the Abraham Accords, we may be witnessing this 'ecumenical' concept as an approach to forming an alliance between the so-called 'three Abrahamic religions'.

Yehudah Halevi's *Al Kuzari* is a hypothetical allegory that presents a setting where Jews, Muslims and Christians live in harmony in a fictional 'Jewish Kingdom' called Khazaria. Using this hypothetical scenario as a platform, Halevi wrote a dissertation on the merits of Judaism and its superiority over other faiths and philosophies. That's all Halevi's *Al Kuzari* is about. It is not a history book.

Unlike Halevi's *Al Kuzari*, the Abrahamic Accords are not an allegory, the State of Israel is not the mythical Khazaria and neither Christianity nor Islam would concede that Judaism is superior. On the contrary, the official doctrines of both Christianity and Islam is that Judaism is a superseded religion.

The Abraham Accords began in September 2020 as a series of agreements to normalize relations between Israel and several Arab states: currently the United Arab Emirates, Bahrain and Morocco. None of these states have borders with Israel. The Accords are currently a theoretical attempt at creating an 'ecumenical' Israel as a solution to historical hostilities against the Jewish State and are presented as the strategy for a lasting peaceful future in Israel and the region. But as the Accords currently stand (August 2024) they are nothing more than a few poetic paragraphs, simply asking that countries be nice to each other.[343] Historically, such treatise and agreements haven't seemed to work, even those made after the Holocaust such as the Genocide Convention adopted by the UN in 1948. At the end of the day, Israel is always portrayed as the aggressor and the only nation kept to account.

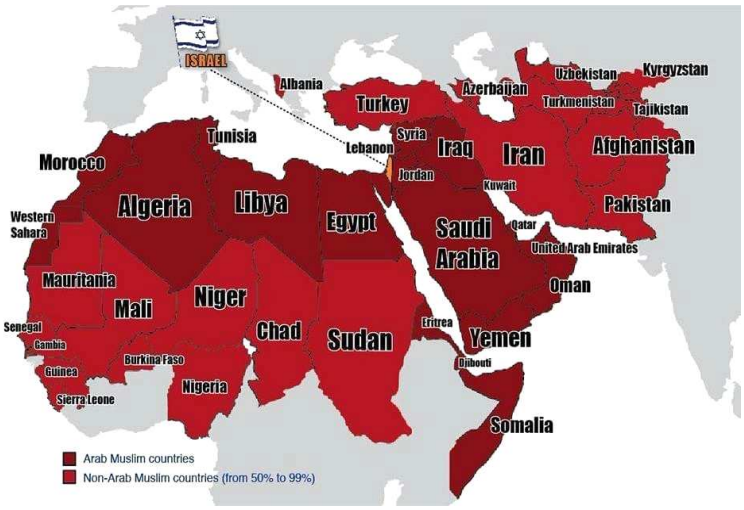
The name 'Abraham Accords' was given in reference to the supposed common ancestor of the Jews and the Arabs - the biblical Abraham - and as an expression of 'brotherhood'. Those who foster the Abraham Accords

[343] *The Abraham Accords Declaration*: https://2017-2021.state.gov/the-abraham-accords/ *The Abraham Accords: Unlocking Sustainable and Inclusive Growth Across the Middle East,* accessed from https://www.uae-embassy.org/abraham-accords-sustainable-inclusive-growth

believe that pursuing a dialogue based on mutual respect between 'brothers' is the only way to pave a road to lasting peace and coexistence, as though such a dialogue cannot take place without an official 'accord' or 'treaty'.

The Abraham Accords are based on a model that underlines the necessity for equal representation of Jews, Christians and Muslims in Israel (not Mecca or Vatican City) and specifically the status of Jerusalem. Accordingly, the 'Abrahamic State of Israel', which some are calling the 'State of Jerusalem', is presented as not just a 'political solution' to a territorial dispute, but a demonstration to the human ability to 'coexist' despite conflicting historical narratives. The claim is that this new 'State' would embody a shared governance model that respects and represents all its residents. The stipulation is that without the equal sharing of Jerusalem, peaceful co-existence would not be provided.

Although this concept may seem like a last attempt at achieving peace in the Middle East, is it really? Or is it nothing more than Christianity and Islam fulfilling their ancient claims to Jerusalem?



There are over 50 Muslim countries and over 20 Christian countries in the world. Israel is 22,145 sq.km (8,630 sq. miles) in size, of which 21,671 sq. km is land area. Israel is 420 km in length and 115 km across at the widest point. Israel borders with four Muslim countries: Jordan (89,341 square kms), Egypt (101,000. square kms), Syria (186,000 square kms) and Lebanon (10,500 square kms). These four countries alone have a total area of around 496,000 square kms - 62 times larger than Israel. Then there is the rest of the Muslim world surrounding Israel, in red. (See map. You'll need a magnifying glass).

Given the history of Christian and Islamic conquest of Jerusalem, there is no reason to believe that such Accords would succeed for more than a few years at best. The questions must be asked: which Islamic and Christian countries would sign the Accords; and which will abide by them and ensure Israel's survival? Will an 'Abrahamic' military presence be imposed, and if so, will such a scenario remove Israel's ability to defend itself if any part of the accords fails? Would any Muslim country defend Israel against other Muslim countries?

The Abraham Accords are fundamentally anti-Zionist, as the Land of Israel was promised only to the descendants of Abraham, Isaac and Jacob, not the descendants of Ishmael and Esau.

> Your name shall not be called Jacob anymore, but Israel shall be your name… The land which I gave to Abraham and Isaac I give to you; and to your descendants after you I give this land.[344]

No matter which way the 'Abrahamic' concept is turned around, there is almost no common theological ground between Judaism, Christianity and Islam. The way God is presented in Judaism and Jewish scripture is not the same as He is defined in Christianity and Islam. The nature of covenant and the promise of the Land of Israel to the Jewish people is not compatible with the ideology of Christianity and Islam. For this reason, Israel was warned not to enter into treaties with those of different faiths:

> Do not make a covenant with them or with their gods.[345]

To embrace and strive toward an 'ecumenical' and Abrahamic Israel (proposing that Judaism, Christianity and Islam share foundational beliefs and values), in an 'Abraham Accords' scenario, Israel will be expected to compromise its Jewish identity as the *Jewish* nation. Israel would become something other than Jewish. This in itself is anti-Judaism with a sentimental, yet extremely compromising face.

It is delusional to think that the nation of Israel could remain a Jewish, Zionist nation as defined in Jewish scripture and tradition and simultaneously negotiate with Islam and Christianity on the characterisation of the Jewish State. Christianity endorses the Christianisation of the people of Israel and Islam demands total Islamification. An attempt to somehow agree to such an ideology would mean the end of a Jewish Israel; it would not be a 'solution' to Middle East hostilities, but yet another 'final solution' to the Jewish people.

[344] *Tanakh*, op. cit. Genesis 35:10-12.

[345] *New Testament*, NIV, op. cit. Exodus 23:32.

Chapter 19

THE EREV RAV

Throughout history, from Biblical times, there have been Jews who have knowingly brought shame to the Jewish people and nation. Judaism calls such people the *Erev Rav* - the enemy within.

Judaism defines the *erev rav* as those who encourage the transgression of God's laws and values, instigating disorder and division within the Jewish community at large. The *erev rav* can be found across the social, political and religious spectrum: in entertainment, in government, in religious communities as well as in academia and the business world, or just among ordinary Jews cheering on anti-Torah ideologies.

There are several anti-Israel groups and sects who profess to be extremely religious Jews, but are not. The most common of these is the *Neturei Karta* sect. Founded in 1938, *Neturei Karta* (Aramaic for 'Guardians of the Gates') oppose the legitimacy of the Jewish State, rejecting any Divine intervention in its establishment. Such groups believe Jewish sovereignty in the land of Israel will only be restored with the coming of the Messiah. There's nothing wrong with that opinion, as there is no conclusive Jewish view on the Messianic Era. The problem with *Neturei Karta* is that they regularly align with extreme left-wing Jewish organizations, Islamic extremists, Iranian leaders, Holocaust deniers and groups that advocate violence against the State of Israel. Globally, the *Neturei Karta* sect number around 5000, making up 0.03% of the entire Jewish population.

In contrast to the enormously positive contributions Jews have made to all societies throughout history, the 'enemy within' is merely a drop in the ocean. Unlike other peoples, cultures or religions, the *erev rav* are perceived by non-Jews as representing *all* Jews. The formula is *one* bad Jew = *all* Jews are bad.

Jew haters ignore that influential Jews don't act alone but interact with rich and powerful non-Jews of considerably larger numbers - some are good, some are not. But none of these individuals should be considered a reflection of the larger community to which they belong, be they Christians, Jews or otherwise. If all rich and powerful non-Jews were perceived in the same manner as rich and powerful Jews, Henry Ford's question should also be asked of them: "How do you so habitually and so resistlessly gravitate to the highest places? What puts you there? Why are you put there? Who is pulling your strings"?[346]

[346] Henry Ford, *The International Jew: The World's Foremost Problem,* 1920, accessed from The Project Gutenberg, https://www.gutenberg.org/files/37539/37539-8.txt

Chapter 20

IN CONCLUSION

When a significant number of people in any society share the same array of illusions and cling passionately to them, they will encourage one another until illusion becomes delusion and until delusion becomes mass folly. This is the definition of how rumours about the Jews developed into 2000 years of Jew hatred and its outcomes.

The Khazaria conversion to Judaism illusion and the Khazarian Mafia theory has elevated the concept of 'Jewish world control' to a whole new level of absurdity: it is Lucifer who pulls the strings of the Jews. This perception of control elevates the Jew into a dark realm of the *supranatural*, above or beyond the natural world and therefore makes the Jew unstoppable.

As we have presented, it is near impossible to really know the history of the Khazars, as there are no reliable primary sources and not much is known about their culture and society. There is no evidence of a specific Khazar language, nor did the Khazars leave a literary heritage. For these reasons, Khazaria does not meet the definition of a civilization where written records are essential - records that document the names of kings and rulers and important events such as wars and treaties made with other nations. Khazaria has left nothing to show evidence of its existence as an empire, let alone a Jewish one.

Were there Jews in the region associated with Khazaria? Most probably, yes. Between Europe and China there was a very successful trade route called the 'Silk Road' on which Jewish merchants, known as *Radhanites*, travelled. The *Radhanites* worked long trade routes, stopping for the Sabbath at inns or Jewish communities on route. Along the Silk Road, Jews and non-Jews travelled together, sharing stories and having discussions. The journeys were long; long enough and repetitive enough for stories to be remembered, embellished and shared within communities at everyone's destination. The stories about Khazaria, briefly recorded by mainly a few Muslims, were undoubtedly shared. They were the stories of travellers, the accumulation of local folklore over long periods of time.

Other than the reasonable assumption that Jewish merchants may have travelled through that area, there is no evidence of an established Jewish community in a place called Khazaria. No Jewish relics have been found, as are otherwise found in all countries where Jewish communities existed: synagogues, burial grounds, places of study, kosher slaughterhouses, ritual bath house (*mikveh*), or a Genizah where sacred manuscripts and objects would have been stored.

Every history has a history. Khazaria has none. The lack of any remains of fundamental relics, language and literature would explain why Jews of surrounding countries had no knowledge of such a grand scale conversion

to Judaism of the Khazar King and his subjects - because there wasn't one. While the Khazar conversion story is a fascinating footnote in Jewish history, it is no more than that.

The Khazarian Mafia theory is the latest escalating rumour about the Jews and most likely won't be the last. It incorporates all past libels against the Jews, presenting a monstrous image that has sought to control and destroy populations in every age and every society.

Like other libels against the Jews, the Khazarian Mafia theory presents the Jew as completely bad: his virtues, if he has any, turn to vices by reason of the fact that they are his;[347] if a Jew were to plunge into a confined body of water, the water would be completely fouled; strictly speaking, the Jew contaminates even the air he breathes. The Jew is presented as the inversion of truth, the simplest form of pure evil. Thus, in order to hate the Jew, it is necessary to believe that the Jew is free only to do evil, not good; and as the rational person does not impulsively hate natural beings, like people or animals, the conclusion must be that the Jew is not natural and that whatever motivates him must subsequently be unnatural or supernatural; the Jew is at once human and unhuman.

The Jew hater focuses only on the Jew. It is the Jew, and only the Jew, who is responsible for the world's misfortunes, never accomplishments; only the Jews are held responsible for atrocities, real or invented. Personal responsibility is not demanded from non-Jews who also commit atrocities; and when it is evident that the guilt is on someone other than a Jew, it is assumed that somehow Jews are in control of that someone - individually and collectively.

Given the small number of Jews in the world – around 15 million, a mere 0.2% of the world's population – a great deal of attention is given to the Jewish people and the Jewish State. The irony is that according to the Khazarian Mafia theorists, this very small number of Jews 'proves' the power of the Jew. How else could such a small number be able to control billions of people around the world if not controlled by a supernatural, evil power?

During the second decade of the 21st century, the Khazarian Mafia theory escalated worldwide through social media, websites and propagation of seemingly authoritative documentaries and lectures. Age-old claims about Jews, theological and racial, have been sensationalized with the adding of new theories such as spatial aliens, reptilians, all to enhance an 'otherworldly' view of the Jews. This hatred and suspicion is not only projected against very wealthy and powerful Jews who are presumed to be bad because they are rich and powerful, but on all Jews. The unfounded and historically inaccurate 'Khazar conversion' story continues to incite millions of people into an irrational, emotional and destructive tendency toward Jews and Israel, believing that the eradication of both will solve the world's problems.

[347] Jean-Paul Sartre, *Antisemite and Jew, An Exploration of the Etiology of Hate,* 1948, Shocken Books, New York, p33.

Through plagiarism, fraud, forgery, deception and deceit, a great deal of evil has been perpetrated in the name of some of history's greatest Jews. Their words have been deliberately misinterpreted, misrepresented and weaponized against their own people. Yet despite 2000 years of disinformation, slander, libels and stereotyping, the Jewish people and nation exist together and overwhelmingly united.

It was not possible for us to address every single claim of the Khazarian Mafia theorists and other absurd theories made by Jew haters. The reason being, that new anti-Jewish claims are made almost every day and it's not likely they will end in the near future.

Hatred of Jews never dies nor disappears for good; it basically takes on different forms, depending on what type of scapegoat society needs the Jew to be: theological, political, social, economic or demonic. Hence, we can conclusively say: it is not the image and character of the Jew that provokes hatred and hostility toward Jews, rather, it is the Jew hater who creates the Jew in his own image and likeness.

APPENDICES

APPENDIX 1

THE VALLEY OF THE DRY BONES - EZEKIEL 37:1-11

The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. He asked me, 'Son of man, can these bones live?'

Then he said to me, 'Prophesy to these bones and say to them: Dry bones, hear the word of the Lord! I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord.'

So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. I looked, and tendons and flesh appeared on them, and skin covered them, but there was no breath in them… This is what the Sovereign Lord says: 'Come, breath, from the four winds and breathe into these slain, that they may live.'

So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet - a vast army. Then he said to me: Son of man, these bones are the people of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.' Therefore, prophesy and say to them, 'This is what the Sovereign Lord says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel'.[348]

[348] *Tanakh*, op. cit. Ezekiel 37:1-11.

APPENDIX 2

THE PARABLE OF THE PRODIGAL SON - LUKE 15:11-32

There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So, he divided his property between them.

Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.' So he got up and went to his father.

But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.'

The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'

‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’[349]

[349] *New Testament*, NIV, op. cit. Luke 15:11-32.

APPENDIX 3

THE EPISTLE OF R. HASDAI, SON OF ISAAC (OF BLESSED MEMORY) TO THE KING OF THE KHAZARS.[350]

I, HASDAI, son of Isaac, son of Ezra, belonging to the exiled Jews of Jerusalem, in Spain, a servant of my Lord the King bow to the earth before him and prostrate myself towards the abode of your Majesty, from a distant land. I rejoice in your tranquillity and magnificence, and stretch forth my hands to God in heaven, that He may prolong your reign in Israel. But who am I? and what is my life that I should dare to indite a letter to my Lord the King, and to address your Majesty?

I rely, however, on the integrity and uprightness of my object. How, indeed, can an idea be expressed in fair words by those who have wandered into captivity, who have forgotten their homes, and from whom the honour of the Kingdom has departed; who have long suffered afflictions and calamities, and see their signs in the land no more? We, indeed, who are of the remnant of the captive Israelites, servants of my Lord the King, are dwelling peacefully in the land of our sojourning (for our God has not forsaken us, nor has His shadow departed from us). When we had transgressed, He brought us into judgment, cast affliction upon our loins, and stirred up the minds of those who had been set over the Israelites to appoint collectors of tribute over them, who aggravated the yoke of the Israelites, oppressed them cruelly, humbled them grievously, and inflicted great calamities upon them. But when God saw their misery and labour, and that they were helpless, He led me to present myself before the King, and has graciously turned his heart to me, not because of mine own righteousness, but for his mercy and His covenant's sake. And by this covenant the poor of the flock were exalted to safety, the hands of the oppressors themselves were relaxed, they refrained from further oppression, and through the mercy of our God the yoke was lightened.

Let it be known, then, to the King my Lord, that the name of our land in which we dwell is called in the sacred tongue Sefarad, but in the language of the Arabs, the in-dwellers of the land, Alandalus (Andalusia), the name of the capital of the Kingdom, Córdova, the length of it is 25,000 cubits, the breadth 10,000. It is situated at the left of the sea which flows into your country from the great sea and compasses the whole of that land. Between this city and the great sea beyond which there is no farther heritable territory, are nine astronomical degrees; the sun advances one degree on each day according to the opinion of the astronomers; each degree contains 66 miles and two parts of a mile, each mile consists of 3,000 cubits; so that those nine degrees make 600,000 miles. From that great sea which compasses the whole land as far as Constantineh (Constantinople) are 3,100; but Córdova is 80 miles

[350] Curt Leviant, ed. *Masterpieces of Hebrew Literature: A Treasury of 2000 years of Jewish Creativity*, 1969, Ktav Pub. House, New York, p158-164.

distant from the shore of the sea which flows into your country . I have found in the books of the wise men that the land of Cusar is 60 degrees in length, making 270 miles. Such is the journey from Córdova to Constantineh. Before, however, I set forth an account of it I will also premise the measure of the length of its limits Your servant is not ignorant that the least of the servants of my Lord the King is greater than the wise men of our country; but I am not teaching, only recording. According to mathematical principles we have found that the distance of our city from the equator is 38 degrees, that of Constantineh 44, of your boundaries.

I have been induced to inquire into this matter by the very great admiration which has taken possession of me, arising from the report I had heard of your Kingdom, concerning which we had never known or heard anything before. For we said, the length of the journey hides from us the beauty of the realm of my Lord the King. But when I heard that two men, inhabitants of our land, had arrived at the dwelling-place of my Lord the King, one of them called Rabbi Judah, son of Meir, son of Nathan, a prudent and learned man, the other Rabbi Joseph Haggaris, also a wise man (happy they, and blessed their lot, whose fortune it was to see the glorious majesty and splendour of my Lord the King, as well as the state and condition of his servants and ministers!), I thought that it was easy in the sight of God in his great mercy to do a wonder to me also, and to make me, too, worthy of seeing the majesty and royal throne of my Lord, and to enjoy his gracious presence.

I shall inform my Lord the King of the name of the King who reigns over us. His name is Abd - al-rachman (or Abdelramen), son of Mohammed, son of Abd-al-rachman (Abdelramen), son of Chakim, son of Haschem, son of Abd-al-rachman, who all reigned in succession except Mohammed alone, the father of our King, who did not ascend the throne, but died in the life - time of his father. Abd al rachman VIII is the same who came into Spain while the sons of Al-abási ruled over it, neighbours of those who are sovereigns in the land of Shinar at the present time. This Abd-al-rachman VIII. liberated Spain when there was an insurrection against it by the sons of Al-abasi-ki, son of Madja, son of Haschem, son of Abdel - melech, who is called Amir - Almumenim (Ruler of the Faithful) whose name is universally known . Nor can any of the Kings who went before be compared with him. The extent of Spain which is under the sovereignty of Abd-al-rachman, and Amir- Almumenim (to whom God be propitious) is 16 degrees, making 1,100 miles.

The land is rich, abounding in rivers, springs, and aqueducts; a land of corn, oil, and wine, of fruits and all manner of delicacies; it has pleasure - gardens and orchards, fruitful trees of every kind, including the leaves of the tree upon which the silkworm feeds, of which we have great abundance. In the mountains and woods of our country cochineal is gathered in great quantity. There are also found among us mountains of crocus of different kinds, also veins of silver, gold, copper, iron, tin, lead, sulphur, porphyry, marble, and crystal. It produces besides what is called in the Arabic language Merchants chants congregate in it, and traffickers from the ends of the earth, from Egypt and adjacent countries, bringing spices, precious stones, splendid wares for Kings and princes, and all the desirable

things of Egypt. Our King has collected very large treasures of silver, gold, precious things, and valuables such as no King has ever collected. His yearly revenue, I have heard, is about 100,000 gold pieces, the greater part of which is derived from the merchants who come thither from various countries and islands; and all their mercantile transactions are placed under my control. Praise be to the beneficent God for his mercy towards me!

Kings of the earth, to whom His magnificence and power are known, bring gifts to him, conciliating his favour by costly presents, such as the King of the Germans, the King of the Gebalim, who are Al Zekalab, the King of Constantineh, and others. All their gifts pass through my hands, and I am charged with making gifts in return. (Let my lips express praise to the God of Heaven who so far extends his loving kindness towards me, without any merit of my own, but in the fulness of his mercies.) I always ask the ambassadors of these monarchs about our brethren the Israelites, the remnant of the captivity, whether they have heard anything concerning the deliverance of those who had pined in bondage and had found no rest. At length mercantile emissaries of Chorassan told me that there is a Kingdom of Jews who are called Cusars (and between Constantineh and that country is a sea voyage of 15 days; by land many nations dwell between us and them).

But I did not believe these words, for I thought that they told me such things to procure my goodwill and favour. I was therefore hesitating and doubtful till the ambassadors of Constantineh came with presents and a letter from their King to our King, whom I interrogated concerning this matter. They answered me, “It is quite true: there is in that place a Kingdom Alcusari, distant from Constantineh a fifteen days' journey by sea, but many peoples are scattered through the land; the name of the King now reigning is Joseph; ships sometimes come from their country to ours bringing fish, skins, and wares of every kind; the men are our brethren, and are honoured by us; there is frequent communication between us by embassies and mutual gifts; they are very powerful; they maintain numerous armies, with which they occasionally engage in expeditions. “This account inspired me with hope, wherefore I bowed down and adored the God of Heaven. I now looked about for a faithful messenger whom I might send into your country in order that I might know the truth of this matter and ascertain the welfare of my Lord and his servants our brethren.

The thing seemed impossible to me, owing to the very great distance of the locality, but at length by the will and favour of God, a man presented himself to me, named Mar Isaac, the son of Nathan. He put his life into his hand, and willingly offered to take my letter to my Lord the King. I gave him a large reward, supplying him with gold and silver for his own expenses and those of his servants, and with everything necessary. Moreover, I sent out of my own resources a magnificent present to the King of Constantineh, requesting him to aid this my messenger in every possible way, till he should arrive at that place where my Lord resides. Accordingly, this messenger set out, went to the King and showed him my letter and presents. The King, on his part, treated him honourably, and detained him there for six months, with the ambassadors of my Lord the King of Córdova. One day he told them and my

messenger to return, giving the latter a letter, in which he wrote that the way was dangerous, that the peoples through whom he must pass were engaged in warfare, that the sea was stormy and could not be navigated except at a certain time.

When I heard this, I was grieved even to death and took it very ill that he had not acted according to my orders and fulfilled my wishes. Afterwards I wished to send my letter by way of Jerusalem, because persons there guaranteed that my letter should be dispatched from thence to Nisibis, thence to Armenia, from Armenia to Berdaa, and thence to your country. While in this state of suspense, behold, ambassadors of the King of the Gebalim arrive, and with them two Israelites; the name of the one was Mar Saul, of the other Mar Joseph. These persons understood my perplexity, and comforted me, saying, "Give us your letter, and we will take care that it be carried to the King of the Gebalim, who for your sake will send it to the Israelites dwelling in the land of the Hungarians, they will send it to Russ, thence to Bulgar, till at last it will arrive, according to your wish, at its destination. He who tries the heart and searches the reins knows that I did none of these things for the sake of mine own honour, but only to know the truth, whether the Israelitish exiles anywhere from one independent Kingdom and are not subject to any foreign ruler. If, indeed, I could learn that this was the case, then despising all my glory, abandoning my high estate, leaving my family, I would go over mountains and hills, through seas and lands, till I should arrive at the place where my Lord the King resides, that I might see not only his glory and magnificence, and that of his servants and ministers, but also the tranquillity of the Israelites. On beholding this my eyes would brighten, my reins would exult, my lips would pour forth praises to God, who has not withdrawn his favour from his afflicted ones.

Now, therefore, let it please your Majesty, I beseech you, to have regard to the desires of your servant, and to command your scribes who are at hand to send back a reply from your distant land to your servant, and to inform me fully concerning the condition of the Israelites, and how they came to dwell there. Our fathers told us that the place in which they originally settled was called Mount Seir, but my Lord knows that Mount Seir is far from the place where you dwell; our ancestors say that it was indeed called so, but that they were driven about by continual persecution, and by one calamity after another, till at length they became fixed in the place where they now dwell. The ancients, moreover, inform us that when a decree of fierce persecution was issued against the Jews on account of their transgressions, and the army of the Chaldæans rose up furiously against them, they hid the Book of the Law and the Holy Scriptures in a certain cave. For this reason they prayed in a cave, and taught their sons to pray there morning and evening.

At length, however, through distance of time and days they forgot, and lapsed into ignorance as to the meaning of this cave, and why they prayed in it; while they still continued to observe the custom of their fathers, though ignorant of the reason for it. After a long time there came a certain Israelite who was desirous of knowing the true meaning of this custom, and when he entered the cave he found it full of books, which he brought out. From that time they resolved to study the Law. This is what our

fathers have related to us as it was handed down from ancient times. The two men who came from the land of the Gebalim, Mar Saul and Mar Joseph, after pledging themselves to forward my letter to my Lord the King, told me. About six years ago there came to us a wise and intelligent Israelite afflicted with blindness, his name was Mar Amram, and he said that he was from the land of the Cusars, that he dwelt in the King's house, ate at his table, and was held in honour by him. “On hearing this I sent messengers to bring him to me, but they did not find him; yet this very circumstance confirmed my hope. Wherefore I have written this epistle to your Majesty, in which I submissively entreat you not to refuse my request, but to command your servant to write to me about all these things viz., what is your State, what is the nature of your land, what tribes inhabit it, what is the manner of the government, how Kings succeed one another, whether they are chosen from a certain tribe or family, or whether sons succeed their fathers, as was customary among our ancestors when they dwelt in their own land.

Would my Lord the King also inform me as to the extent of his country, its length, and breadth; what walled cities, and what open towns it has; whether it be watered by artificial or natural means; and how far his dominion extends; also the number of his armies, and their leaders. Let not my Lord take it ill, I pray, that I enquire about the number of his forces (“may the Lord add unto them,” etc.). My Lord sees that I enquire about this with no other object than that I may rejoice when I hear of the increase of the holy people. I wish, too, that he would tell me of the number of the provinces which he rules over, the amount of tribute paid to him, if they give him tithes, whether he dwells continually in the royal city or goes about through the whole extent of his dominions, if there are any islands in the neighbourhood, and if any of their inhabitants conform to Judaism; if he judges his own people himself, or appoints judges over them; how he goes up to the house of God; with what peoples he wages war; whether he allows war to set aside the observance of the Sabbath; what Kingdoms or nations are on his borders, what are their names, and those of territories; what are the cities near to his Kingdom called Chorasan, Berdaa, and Bab Al Abuab; in what their way caravans proceed to his territory; how many Kings ruled before him, what were their names, how many years each of them ruled, and what is the current language of the land. In the time of our fathers there was among us a certain Israelite, an intelligent man, who belonged to the tribe of Dan, who traced his descent back to Dan, the son of Jacob.

He spoke elegantly and gave everything its name in the holy language. Nor was he at a loss for any expression. When he expounded the Law he was accustomed to say, “Thus has Othniel, son of Kenaz, handed down by tradition from the mouth of Joshua, and he from the mouth of Moses who was inspired by the Almighty. “One thing more I ask of my Lord, that he would tell me whether there is among you any computation concerning the final redemption which we have been awaiting so many years, whilst we went from one captivity to another, from one exile to another. How strong is the hope of him who awaits the realisation of these events! And oh, that I might shed my life's blood on account of the desolation of the house of our glory, and for the sake of those who, escaping the sword, have passed through fire and water, so that the remnant is but small! We have been cast down from our glory, so that we have nothing to reply when they say daily unto us, “Every other people has its Kingdom, but

of yours there is no memorial on the earth. “Hearing, therefore, the fame of my Lord the King, as well as the power of his dominions, and the multitude of his forces, we were amazed, we lifted up our head, our spirit revived, and our hands were strengthened, and the Kingdom of my Lord furnished us with an argument in answer to this taunt.

May this report be substantiated; for that would add to our greatness. Blessed be the Lord God of Israel who has not left us without a kinsman as defender, nor suffered the tribes of Israel to be without an independent Kingdom. May my Lord the King prosper for ever!

[The paragraph below appears as the last paragraph of Hasdai ibn Shaprut’s letter, in a translation by the Rev. A. Lowy in 1872.]

I would indeed have asked more things had I not feared that I should be troublesome to my Lord the King by the multitude of my words, for I confess that I have already been longer than is proper. I ask, however, that my Lord find not fault with me on this account, for I have spoken hitherto out of great solicitude and anxiety. It is mine to err, yours to forgive. Doubtless thou knowest how the Kings of Israel formerly used to write letters and dispatched their communications. May it please my Lord, therefore, to pardon his servant if he has committed any fault in this. I pray for the health and long life of my Lord the King, of his family, his house, and that his throne may be established, even for Let his days and his sons' days be prolonged in the midst of Israel![351]

[351] Rev. A. Lowy, *Miscellany of Hebrew Literature, Volume I*, 1872.

APPENDIX 4

THE REPLY OF JOSEPH, KING OF THE TOGARMI, TO HASDAI, THE HEAD OF THE CAPTIVITY, SON OF ISAAC, SON OF EZRA, THE SPANIARD, BELOVED AND HONORED BY US.[352]

BEHOLD, I inform you that your honoured epistle was given to me by R. Jacob, son of Eleazar, of the land of Nemez (Germany). We were rejoiced by it, and pleased with your discretion and wisdom, which we observed in it. I found in it a description of your land, its length and breadth, the descent of its sovereign, Abd ar-Rahman, his magnificence and majesty; and how, with the help of God, he subdued to himself the whole of the East, so that the fame of his kingdom spread over the whole world, and the fear of God seized upon all kings.

You also told us that had it not been for the arrival of those ambassadors from Constantineh, who gave an account of the people of our kingdom, and of our institutions, you would have regarded all as false, and would not have believed it You also inquired concerning our kingdom and descent, how our fathers embraced the laws and religion of the Israelites, how God enlightened our eyes and scattered our enemies; you also desired to know the length and breadth of our land, the nations that are our neighbours, such as are friendly and hostile; whether our ambassadors can go to your land to salute your eminent and gracious king, who draws the hearts of all men to love him and contract friendship with him, by the excellence of his character, and the uprightness of his actions, because the nations tell you that the Israelites have no dominion and no kingdom.

If this were done, you say, the Israelites would derive great benefit from it, their courage would be reawakened, and they would have an answer and occasion for priding themselves in reply to such as say to them, ‘There are no Israelites remaining to have a kingdom or dominion.” We shall therefore, delighting in your wisdom, answer you with respect to each of these particulars, concerning which you have asked us in your letter.

We had already heard what you have written concerning your land, and the family of the king. Among our fathers there had been mutual inter- course by letters, a thing which is written in our books and is known to the elders of our country. We shall now inform you of what happened to our fathers before us, and what we shall leave as an inheritance to our children.

You ask, also, in your epistle of what people, of what family, and of what tribe we are. Know that we are descended from Japhet, through his son Togarma. We have found in the genealogical books of our

[352] Leviant, op. cit. p164-169.

forefathers that Togarma had ten sons; we are the issue of Cusar, the seventh. God gave them fortitude and power to carry on wars with many and powerful nations, so that they expelled them from their country and pursued them in flight as far as the great river Runa [Danube?], where the conquerors live to this day, near Constantineh; and thus the Cusars took possession of their territory.

After some ages another king rose up, named Bulan, who was a wise God-fearing man. He expelled wizards and all idolaters from the land and trusted in God alone. An angel appeared to him in a dream, saying to him, “Bulan, God has sent me to you, saying to you, T have heard your prayers and entreaties, I will bless you, I will multiply you and establish your kingdom for ever. I will also deliver all your enemies into your hand. Come, rise up in the morning, and pray unto the Lord.’” And Bulan did so.

The angel of the Lord appeared to him the second time, and said to him, “I have seen your ways, your works are pleasing to me, and I know that you will walk before me with all your heart. I will give you precepts, statutes, and judgments. If you observe my precepts, statutes, and judgments, I will bless you and multiply you.” He answers and says to the angel, “Thou Lord, hast known the thoughts of my heart, thou hast searched and knowest that I put all my trust only in thee. But the people subject to my rule are unbelievers; I know not whether they will trust me. If I have found favour in thine eyes, and if thou wilt vouchsafe thy mercy to me, appear to their prince and leader, so that he may assist me."

God did so, in accordance with his wish, and appeared to that prince in a dream. And that man rose early and narrated to the king what had happened to him. The king, having assembled all his princes and ministers, and the whole of his people, told them all these things. They were pleased, accepted the divine rule, and sought protection under the wings of the Almighty.

Then the angel appeared to him the third time, saying to him, “Lo, the heaven and the heaven of heavens do not contain me, yet build thou a house to my name." The king answered, “O Sovereign of the Universe, shame overwhelms me in thy presence, I have not silver and gold to do this as it is right, and as 1 should wish." And this answer was given “Be strong and of good courage; take with you all your hosts and arise, go into the land Dariel, and into the land Erdevil, and behold, I will put the fear and the terror of you into their hearts, and I will deliver them into your hand. I have destined for you two treasures, one of silver, and another of gold. 1 will be with you, 1 will keep you in all your ways, whithersoever you go, that you shall acquire wealth, and return in safety, and build a house to my name." The king believed and did as he was commanded. Returning in peace, he consecrated the wealth which he had acquired to God, and out of it constructed a tabernacle, ark, candlestick, table, altar, and sacred vessels, which arc preserved and remain with me to this day.

When these things were finished the fame of him went forth into all the land, so that by reason of it the Byzantine and the Mohammedan sovereigns sent envoys to him with great riches and many presents, adding some of their wise men with the object of converting them to their own religion. But the king

being wise sent for a learned Israelite. He brought the followers of the different religions together, that they might enter into a discussion of their respective doctrines. Each of them refuted, however, the arguments of his opponents, so that they could not agree. When the king saw this, he spake thus to the Christian and Mohammedan priests, “Go home, and I will send for you again on the third day."

On the following day he sent to the Christian priest, and said to him, “I know that the Christian ruler is greater than all others, and that his religion is excellent, nor does your religion displease me, but 1 ask you to tell me the truth; which of these two is better, that of the Israelites or that of the Mohammedans?" The priest answered him, “May my Lord the King prosper for ever. Know that there is truly no religion in the whole world to be compared with the religion of the Israelites, for God chose Israel out of all peoples, called them his first-born son, wrought among them great miracles and signs, brought them forth from the slavery of Pharaoh, and made them to pass through the sea on dry land, drowned their enemies in the sea, rained down manna upon them, brought water for them out of the rock, gave them the law out of the midst of fire, assigned them the possession of the land of Canaan, and built for them a sanctuary that He might dwell among them. But after they sinned against Him, He was angry and cast them away from his face, scattering them throughout all regions of the earth. Were it not for this there would be no religion in the world like the religion of the Israelites.” The king answered him, “Thus far you have told me your opinion; know that I will honor you.”

On the second day the king sent for the Mohammedan Kadi, whom he also consulted, and to whom he said, “Tell me the truth, what is the difference between the religion of the Israelites and that of the Edomites? which of them is the better?” The Kadi answered and said to him, “The religion of the Israelites is the better, and is altogether true: they have the law of God, just statutes and judgments; but because they sinned and acted perversely towards Him, He was wroth with them and delivered them into the hands of their enemies. What is the religion of the Christians? They eat all things unclean and bow themselves to the work of their hands.” The king answered him, “Thou hast told me the truth, therefore I will honour thee.”

On the following day, having assembled all his princes and ministers, and the whole of his people, he said to them, “I ask you to choose for me the best and truest religion.” They began to speak, without, however, arriving at any result. Thereupon the king said to the Christian priest, “Of the religions of the Israelites and Mohammedans, which is to be preferred?” The Christian priest answered, “The religion of the Israelites.” He then asked the Mohammedan Kadi, "Is the religion of the Israelites, or that of the Christians the better?” The Kadi answered, “The religion of the Israelites is preferable.” Upon this the king said, “You both confess that the religion of the Israelites is the best and truest, wherefore I choose the religion of the Israelites, which is that of Abraham. God Almighty will assist my purpose: the gold and silver which you promised to give me He can give me without labour. Depart now in peace to your land.”

Henceforth Almighty God was his helper, and strengthened him, and he was circumcised, and all his servants. This being done, the king sent and called certain of the wise men of Israel, who explained to him the law and the precepts. Hence, we have this excellent and true religion to the present day, praise be to God for ever. From the time our fathers entered under the wings of the Divine Majesty, He humbled before us all our enemies, subjecting all peoples that arc round about us; nor has any been able to stand before us to this day: all arc tributary to us by the hands of the kings of the Christians and the Mohammedans.

After these things one of his descendants, Obadiah by name, a pious and good man, ascended the throne. He strengthened the kingdom and firmly established religion, built synagogues and colleges, sent for many of the wise men of Israel and rewarded them with much gold and silver. They explained to him the Bible, Mishna, Talmud, and the order of divine service. This king feared God and loved the law and the precepts. He was succeeded by Hezekiah, his son; next to him was Manasseh, his son; next to him was Chanuka, brother of Obadiah; next, Isaac, his son; afterwards, his son Zebulon; then his son Manasseh; then his son Nissi; then his son Menahem; then his son Benjamin; then his son Aaron: and I, Joseph, am the son of this Aaron. We are all members of the same royal house, nor could any stranger occupy the throne of our ancestors. May it be the gracious will of Him who appoints all kings that our kingly line re- main true to His laws and precepts.

As to your question concerning the extent of our land, its length and breadth, know that it is situated by the banks of a river near the sea of Georgia, towards the region of the East, a journey of four months. Near that river dwell very many populous tribes: there are hamlets, towns, and fortified cities, all of which pay tribute to me. From thence the boundary turns towards Georgia; and all those who dwell by the seashore, a month's journey, pay tribute to me. On the South side are fifteen very populous tribes, as far as Bab-al-Abuab, who live in the mountains. Likewise, the inhabitants of the land of Bassa, and Tagat, as far as the sea of Constantineh, a journey of two months; all these give me tribute. On the Western side are thirteen tribes, also very numerous, dwelling on the shores of the sea of Constantineh; and thence the boundary turns to the North as far as the great river called Jaig. These live in open unwalled towns and occupy the whole wilderness [steppe] as far as the boundary of the Jugrians; they are numerous as the sand of the sea, and all are tributary to me. Their land has an extent of four months' journey distant. I dwell at the mouth of the river, and do not permit the Russians, who come in ships, to enter into their country, nor do I allow their enemies who come by land to penetrate into their territory. I have to wage grievous wars with them; for if I would permit them they would lay waste the whole land of the Mohammedans as far as Bagdad.

Moreover, I notify to you that I dwell by the banks of the river, by the grace of God, and have in my kingdom three royal cities. In the first the queen dwells with her maids and attendants. The length and breadth of it is fifty square parasangs [about four miles], together with its suburbs and adjacent hamlets. Israelites, Mohammedans, Christians, and other peoples of various tongues dwell therein. The second,

together with the suburbs, comprehends in length and breadth, eight square parasangs. In the third I reside with the princes and my servants, and all my officers. This is a small city, in length and breadth three square parasangs; the river flows within its walls.

The whole winter we remain within the city, and in the month of Nisan [March] we leave this city, and each one goes forth to his fields and gardens to cultivate them. Each family has its own hereditary estate. They enter and dwell in it with joy and song. The voice of an oppressor is not heard among us; there are no enmities nor quarrels. 1, with the princes and my ministers, then journey a distance of twenty parasangs to the great river Arsan, thence we make a circuit till we arrive at the extremity of the province. This is the extent of our land, and the place of our rest. Our country is not frequently watered by rain; it abounds in rivers and streams, having great abundance of fish; we have many springs; the land is fertile and rich; fields, vineyards, gardens, and orchards are watered by rivers; we have fruit-bearing trees of every kind, and in great abundance. This too I add that the limit of our land towards the Eastern region is twenty parasangs' journey, as far as the sea of Georgia; thirty, towards the South; forty, towards the West. I dwell in a fertile island, and, by the grace of God, I dwell in tranquillity.

With reference to your question concerning the marvellous end [i.e., the restoration of the Jews to their former glory by the Messiah. Cf. Dan. 12:6], our eyes are turned to the Lord our God, and to the wise men of Israel who dwell in Jerusalem and Babylon. Though we are far from Zion, we have heard that because of our iniquities the computations are erroneous; nor do we know aught concerning this. But if it please the Lord, He will do it for the sake of His great name; nor will the desolation of His bouse, the abolition of His service, and all the troubles which have come upon us, be lightly esteemed in His sight. He will fulfil His promise, and 'The Lord whom ye seek shall suddenly come to His temple, the messenger of the Covenant whom ye delight in: behold he shall come saith the Lord of Hosts" [Mai. 3:1]. Besides this we only have the prophecy of Daniel. May God hasten the redemption of Israel, gather together the captives and dispersed, you and I, and all Israel that love His name, in the lifetime of us all.

Finally, you mention that you desire to see my face. I also long and desire to see your honoured face, to behold your wisdom and magnificence. Would that it were according to your word, and that it were granted me to be united with you, so that you might be my father and I your son. All my people would pay homage to you: according to your word and righteous counsel we should go out and come in. Farewell.[353]

[This is the 'short version' of the Reply of King Joseph.]

[353] Publications of the Society of Hebrew Literature, *Miscellany of Hebrew Literature*, *Volume I*, 1872, London, N. Trübner and Co. Paternoster Row, P194-112.

APPENDIX 5

SOLOMON SCHECHTER'S UNKNOWN KHAZAR DOCUMENT

HEBREW TEXT

1 ארמיניא ויברחו מפניהם אבותי . . . . . י . . . . . ו[1]
2 לשאת עול עובדי אלילים ויקבלום . . . . . א כי . . שי[2]
3 קזריא היו תחילה בלא תורה וישאר . . . . . בלא[3]
4 תורה ומכתב ויתחתנו ליושבי הארץ וי . . . . . הם[4]
5 וילמדו מעשיהם ויצאו עמם תמיד ב . . . . . [5]
6 ויהיו לעם אחר[6] רק בברית מילה נסמכו ומק . . . [7]
7 שומרים את השבת ולא היה מלך בארץ קזריא כי א . . . [8]
8 אשר היה עושה במלחמה נצחונות שמוהו עליהם לשר
9 צבא עד פעם שיצאו עמהם היהודים במלחמה כפעם
10 בפעם ואותו היום גבר יהודי אחד בחרבו והבריח את
11 הצרים הבאים על קזר ושמוהו עליהם אנשי קזר לשר
12 צבא במשפטם[9] הראשון ויהיו בדברים האלה ימים רבים
13 עד אשר חנן ייי ויעורר את לב השר לשוב בתשובה
14 כי הטתו אשתו סרח שמה ותלמדהו להועיל[10] וגם הוא
15 ניאת כי מהול היה וגם אבי הנערה איש צדיק בדור
16 ההוא הורהו דרך החיים · ויהי כשמוע מלכי מקדון
17 ומלכי ערב את הדברים האלה חרה להם מאד וישלחו
18 מלאכים אל שרי קזריא דברי גידופים על ישראל לאמר
19 מה לכם לשוב באמונת היהודים שהם משועבדים תחת
20 ידי כל אומות וידברו דברים שאין לנו לספר ויטו את
21 לב השרים לרע ויאמר השר הגדול היהודי מה לנו
22 להרבות דברים יבואו מחכמי ישראל ומחכמי יון
23 ומחכמי ערב ויגידו לפנינו ולפניכם כל אחד מהם

[1] Perhaps we should supply כי נלאו or כי לא יכלו.

[2] Perhaps it read here ויקבלום [שרי קזרי]א כי [אנ]שי. The שי at the end of the line is doubtful.

[3] Supply here וישאר[ו גם הם] בלא.

[4] Supply וי[תערבו עמ]הם. Cf. Ps. 106, 35. The ה before the final ם is very doubtful.

[5] Line 9, below, would suggest ב[מלחמה].

[6] Read אחד. [7] Read ומק[צתם]. [8] Supply א[ם].

[9] Read כמשפטם. [10] See Isai. 48, 17.

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24 . . שה א . . . . . [11] אחריתו ויעשו כן וישלח
25 . . ל . . . ון . . . . . [12] מלכי ערב והתנדבו חכמי ישראל
26 . . בוא . . . . . ש . . . [13] קזריא ויפתחו היוונים להעיד
27 . . ה . . . . . [14] התחילו היהודים והערבים להכזיבו[15] ואחר
28 . . . . . בי . . [16] והכזיבום היהודים והיוונים ואחר פתחו
29 . . . . . [17] אל מששת ימי בראשית עד יום עלות ישראל
30 ממצרים ועד בואם אל ארץ נושבת[18] העידו היוונים
31 והערבים אמת והצדיקום וגם נפלה ביניהם מחלוקת
32 ואמרו שרי קזריא הנה מערה בבקעת תיזול הוציאו לנו
33 את הספרים אשר שם ופרשום לפנינו ויעשו כן ויבאו
34 בתוך המערה והנה שם ספרים מתורת משה ויפרשום
35 חכמי ישראל כדברים הראשונים אשר דברו וישבו
36 ישראל עם אנשי קזריא בתשובה שלימה ויחלו היהודים
37 לבוא מן בגדד ומן כורסן ומארץ יון והחזיקו בידי אנשי
38 הארץ ויתחזקו בברית אב המון[19] וישימו עליהם אנשי
39 הארץ אחד מן החכמים לשופט וקוראין שמו בלשון
40 קזר כגן על כן נקראו שמות השופטים שקמו אחריו
41 כגן עד היום והשר הגדול שלקזריא הסיבו שמו
42 סבריאל וימליכוהו עליהם למלך ואומרים בארצינו
43 כי אבותינו משבט שמעון היו אבל אינינו עומדים
44 על אמתת הדבר והשלים המלך עם מלך אלן שכנינו
45 כי מלכות אלן עזה וקשה מכל האומות אשר סביבותינו
46 כי אמרו החכמים פן יתעוררו עלינו האומות למלחמה

[11] Of the word coming after שה, beginning with א, the upper stroke of a ל is still discernible. We should thus perhaps supply [מע]שה א[להיהם ונראה] אחריתו.

[12] The remaining letters and the context suggest: [למלך י]ון מ[לאכים וגם ל]מלכי.

[13] Supply [ל]בוא [לעזרת אנ]ש[י]. However, the ש of אנשי is very doubtful.

[14] The traces of two or three letters before the ה, which is also very doubtful, are too faint to suggest anything. The rest is torn off.

[15] Read להכזיבם, as below, 28.

[16] The letters בי are very doubtful, though to judge from the context it must have read here העידו הערבים.

[17] Supply [חכמי ישר]אל. [18] See Exod. 16, 35.

[19] Allusion to Abraham. See Gen. 17, 3.

47 ונוסף גם הוא על שנאינו[20] על כן ה[21] . . . . . .
48 איש את אחיו בצרה ויהי חתת א . . . . . [22]
49 סביבותינו ולא באו על מלכות קוז[23] . . . . . .
50 המלך נתעוררו כל האומות על[24] . . . . . ויציקו[25]
51 מלך מקדון ויבאו למלחמה מלך אסיא וט[26] . . . . . .
52 . . . . ופייניל ומקדון רק מלך אלן היה בעזרת . . . . . [27]
53 כי מקצתם היו שומרים תורת היהודים אלו המלכים . . . [28]
54 נלחמו על קזריא ומלך אלן הלך על ארצם וי . . . . . ה[29] עד
55 אין מרפא[30] וינפם יי לפני בנימין המלך וגם בימי[31] אהרן
56 המלך נלחם מלך אלן על קזר כי הסיתו מלך יון וישכור
57 עליו אהרן את מלך טורקיא כי היה . . . . . [32] ויפול מלך
58 אלן לפני אהרן וילכדהו חי ויכבדהו . . . . . [33] אד ויקח
59 את בתו לבנו ליוסף לאשה אז . . . ע[34] לו מלך אלן אמונה
60 וישלחהו אהרן המלך . . . . . ה ומהיום ההוא[35] נפלה אימת
61 קזר על האומות אשר סביבותם . ונם בימי יוסף המלך
62 אדוני . . . . . [36] רו בהיות השמדה בימי רומנוס הרשע
63 . . . . . הדב . [37] לאדוני סילה רבים ערלים וגם רומנוס
64 . . . . . [38] שלח מתנות נדולות להלנו מלך רוסיא ויסיתו
65 לרעתו ויבוא על מדינת סמבריי לילה וילכדה בנניבה
66 כי לא היה שם הפקיד רב חשמוניי ויודע הדבר לבולשצי
67 הוא פסח המיקר[39] ויבא על עירי[40] רומנוס בחרון אף ויך
68 מאיש ועד אשה וילכד שלוש עיירות לבד הפרוזדים
69 הרבה מאד ומשם בא על שורשו . [41] וילחם עליה

[20] See Exod. 1, 10.

[21] Probably there followed here: [שלים עמו לעזור]ה. Cf. l. 44.

[22] The biblical reference: Gen. 35, 5 and below, l. 45, suggest supplying below, l. 45 [להים על האומות אשר]א.

[23] Only a trace of a מ or a ה is visible. Line 55 would suggest that we had here אבל בימי בנימין.

[24] Here is just space for קזריא.

[25] Perhaps we should supply להם בעצת.

[26] Read ומורקיא. The rest of the line is torn off whilst the beginning of the next is obliterated, which might possibly be supplied by l. 92.

70 . . . . . ויצאו מן הארץ כתולעים
71 . . . . . ישראל וימותו כהם תשעים איש
72 . . . . . ה[42] אבל שמם למס עובד ויצל
73 . . . . . יד רוסו וק[43] . . את כל הנמצאים מהם
74 . . . . . [44] רב ומשם הלך על הלנו למלחמה וילחם
75 . . . . . חדשים ויכניעהו אלהים לפני פסח וימצא
76 . . . . . [45] שלל אשר לקח מסמבריו ואומר כי רומנוס
77 השיאני . . . . . [46] את ויאמר לו פסח אם כן לך על רומנוס
78 והלחם בו כאשר נלחמתה בי ואלך מעליך ואם לא פה
79 אמות או אחיה עד אנקום נקמתי וילך בעל כורחו
80 וילחם על קוסטנטינא ארבעה חדשים בים ויפלו שם
81 נבוריו כי נברו מקדונים באש וינם ויכלם לשוב אל
82 ארצו וילך אל פרס בים ויפל שם הוא וכל ממנהו
83 אז היו רוסיים כנועים תחת ידי קזר הנני
84 מודיע לאדוני שם ארצנו כאשר מצאנו בספרים
85 ארקנום ושם עיר הממלכה קזר ושם הנהר העובר
86 בתוכה אטיל והו מימין לים הבא מהוצ . [47] אשר
87 עברו בו שלוחיך לקוסטנטינא וכמדומה אני מן
88 הים הנדול מושך ומדינתנו רחוקה מן הים ההוא
89 אלפים ומאה וששים רים ובין ארצנו לקוסטנטינא
90 בים תשעה ימים וביבשה שמנה ועשרים יום
91 וארץ ממשלת אדוני חמשים יום הנה הנלחמים עמנו
92 אסיא ובאב אלאבואב ויבום וטורקו ולחניו

[42] One or two letters are visible before the ה, which may be the remainder of a ל or a ב.

[43] The ד is most probably the remainder of מיד. After the ו following רוסו the leg of a ק is still discernible, thus suggesting זיקח, followed by את. The רוסו stands for רוסיים.

[44] Probably it was חרב. Supply ויכם לפי.

[45] Before שלל, signs resembling an ע, possibly also a ה, are seen. Perhaps we should supply שלל [עוד ה]...

[46] Traces of לו are visible, making it likely that it read לואת.

[47] The end of the word is torn off, whilst the letter preceding the hole is illegible. Perhaps it is a ל. But there is no certainty about the other letters either, save the מ. If we could assume that the letters looking like וצ are a clerical error for a מ, then we would have the remainder of [כות]מהמל.

TRANSLATION*

* * * * * * * * * * * * * *

1—Armenia and our ancestors fled from them .....[for they could not]

2—bear the yoke of the worshipers of idols. And [the princes of Khazaria] received them [for the men of]

3—Khazaria were first without Torah. And [they too] remained without

4—Torah and Scriptures and made marriage with the inhabitants of the land [and mingled with them.]

5—And they learned their deeds and went out with them [to the war continually.]

6—And they became [one] people. Only upon the covenant of circumcision they relied. And [some of them]

7—observed the Sabbath. And there was no king in the land of Khazaria. Only

8—him who won victories in the battle they would appoint over them as general

9—of the army. Now (it happened) at one time when the Jews went forth into the battle with them as

10—was their wont that on that day a Jew proved mighty with his sword and put to flight

11—the enemies who came against Khazaria. Then the people of Khazaria appointed him over them as general

12—of the army in accordance with their ancient custom. And such was the state of their affairs for many days;

13—until the Lord had mercy and awakened the heart of the prince to do repentance.

14—For his wife, whose name was Serah, turned him and taught him profitably. And he also

15—consented, for he was circumcised. But also the father of the young woman, a righteous man in that generation,

16—taught him the way of life. And it came to pass that when the kings of Macedon

17—and the kings of Arabia heard of these things, they waxed exceeding wroth. And they sent

18—messengers to the princes of Khazaria with words of blasphemy against Israel, saying:

19—"What mean ye by returning to the belief of the Jews who are subject under

20—the hands of all the nations?" And they spake words which are not for us to tell. And they turned the

21—heart of the princes to evil. Then said the great prince, the Jew: "To what end,

22—increase words? Let there come (men) of the wise men of Israel and of the wise men of Greece,

23—and of the wise men of Arabia. And let everyone of them tell before us and before you.

24—[the work of his God and we shall see] the end." And they did so and he sent

25—[messengers to the kings of Greece] and to the kings of Arabia. But the wise men of Israel also offered themselves

26—[to come to the aid of the men of] Khazaria. Thereupon the Greeks opened with their testimony

27—.....and the Jews and the Arabians began to contradict them. And after this

28—[the Arabians bore witness] and the Jews and the Greeks contradicted them. And then opened

29—[the wise men of Israel their testimony] telling from the days of the creation, until the day when the children of Israel came up

30—from Egypt, and until they arrived at an inhabited country. (To the truth of this), the Greeks

31—as well as the Arabians bore witness and confirmed it, but there arose also dissension amongst them.

32—Then said the princes of Khazaria, "Behold, there is a cave in the valley of Tizul תיזול. Bring forth for us

33—the books which are there and explain them to us." And they did so and went

34—into the cave. And behold, there were there Books of the Law of Moses, and the wise men of Israel explained them

35—in accordance with the words which they spake first. Then

36—Israel, together with the men of Khazaria, returned in perfect repentance. But also the Jews began

37—to come from Bagdad, from Khorasan בורסן and from the land of Greece and strengthened the hands of the men of

38—the land, and encouraged themselves in the covenant of the Father of the Multitude. And the men of the land appointed over them

39—one of the wise men as judge. And they call his name in the tongue of

40—Khazaria, Khagan, כגן. Therefore, the judges who arose after him are called by the name

41—Khagan כגן, even unto this day. As to the great prince of Khazaria, they turned his name into

42—Sabriel and they made him king over them. Now they say in our land

43—that our ancestors came from the tribe of Simeon, but we are not able to probe

44—the truth of the matter. Now the king made peace with our neighbor, the king of the Alani,

45—because the kingdom of the Alani is the strongest and the hardest of all the nations that surround us.

46—For the wise men said, "Lest when the nations shall rise up to wage war against us

47—He also join unto our enemies." Therefore [he concluded peace with him to help]

48—one another in distress. And there was the terror of God [upon the nations which]

49—surround us. And they came not against the kingdom of Khazaria. [But in the day of] the king [Benjamin]

50—all the nations rose up against [the men of Khazaria] and brought them into straits [according to the counsel]

51—of the king of Macedon. And there went to battle the king of Asia [and Turkey] .....

52—..... and Painil פייניל and Macedon. Only the king of the Alani was in support of [Khazaria.]

53—For some of them observed the Torah of the Jews. [All] these kings

*The lines preceded by numbers correspond, as far as possible, with the Hebrew lines of the text. Words in square brackets indicate supplied matter, and thus cannot claim certainty and for which the notes to the Hebrew text should be consulted.

54—waged war against Khazaria. But the king of the Alani went against their land [and smote them with slaughter,] so

55—that they could not recover. And the Lord smote them before the king Benjamin. But it happened also in the days of king Aaron

56—that the king of the Alani fought against Khazaria, for the king of Greece incited him.

57—But Aaron hired against him the king of Turkey [for he was then his friend.] And the king of the

58—Alani fell before Aaron who caught him alive. But [the king] honored him [very much] and took

59—his daughter as wife for his son Joseph. Thereupon the king of the Alani swore unto him in truth.

60—and Aaron the king sent him [to his house]. And, from that day there fell the fear

61—of Khazaria upon the nations which surrounded them. And also in the days of my lord, the king Joseph

62—..... when there was the persecution in the days of the wicked Romanus.

63—[And the matter became known] to my lord he trod down many of the uncircumcised. But Romanus, [the wicked,] also

64—sent great gifts to Helgu, the king of Russia, and enticed him

65—for his own evil, and he came in the night upon the province of the Sewerians סמברי and took it by deception.

66—For the commander, the head of the princes, was not there. But when the matter became known to Bulshazi

67—or Pesah, the Reverer, he marched against the cities of Romanus in fierce anger and smote

68—both man and woman. And he took three cities besides the hamlets

69—very many. And from there he marched against Shorshu ..... and fought against it.

70—..... And there came out of the earth like worms

71—..... Israel and there died ninety men of them

72—..... But he made them serve under tribute and saved

73—..... [from] the hands of Russia. [And he took] all those to be found of them

74—..... [sword] and from there he went out to battle against Helgu and he fought

75—..... months and God subdued him before Pesah and he found

76—..... of the plunder which he took from the Sewerians, but he said, "Romanus

77—beguiled me (to do) this." Then Pesah said to him, "If this be so, march against Romanus

78—and fight against him as thou didst fight against me, and I will depart from thee, but if not, here

79—I shall die or live until I shall have taken vengenance," And thus he marched against his own will

80—and fought against Constantinople four months on sea. And his mighty men fell

81—there. For the Macedonians prevailed over him by fire. And he fled but was ashamed to return to

82—his land. And he went to Persia by the sea and he fell there, he and all his camp.

83—Then the Russian became subdued under the hands of the Khazar. Behold, I

84—make it known to my lord that the name of our land as we found it in books is

85—Arkanus, and the name of the royal city is Khazar, and the name of the river that passes

86—through its midst is Atel אתיל and it is south of the sea that comes from ..... through which

87—thy messengers came to Constantinople. And I believe that

88—it starts from the Great Sea. But our province is distant from that sea

89—two thousand and one hundred and sixty *ris*, and between our land and Constantinople

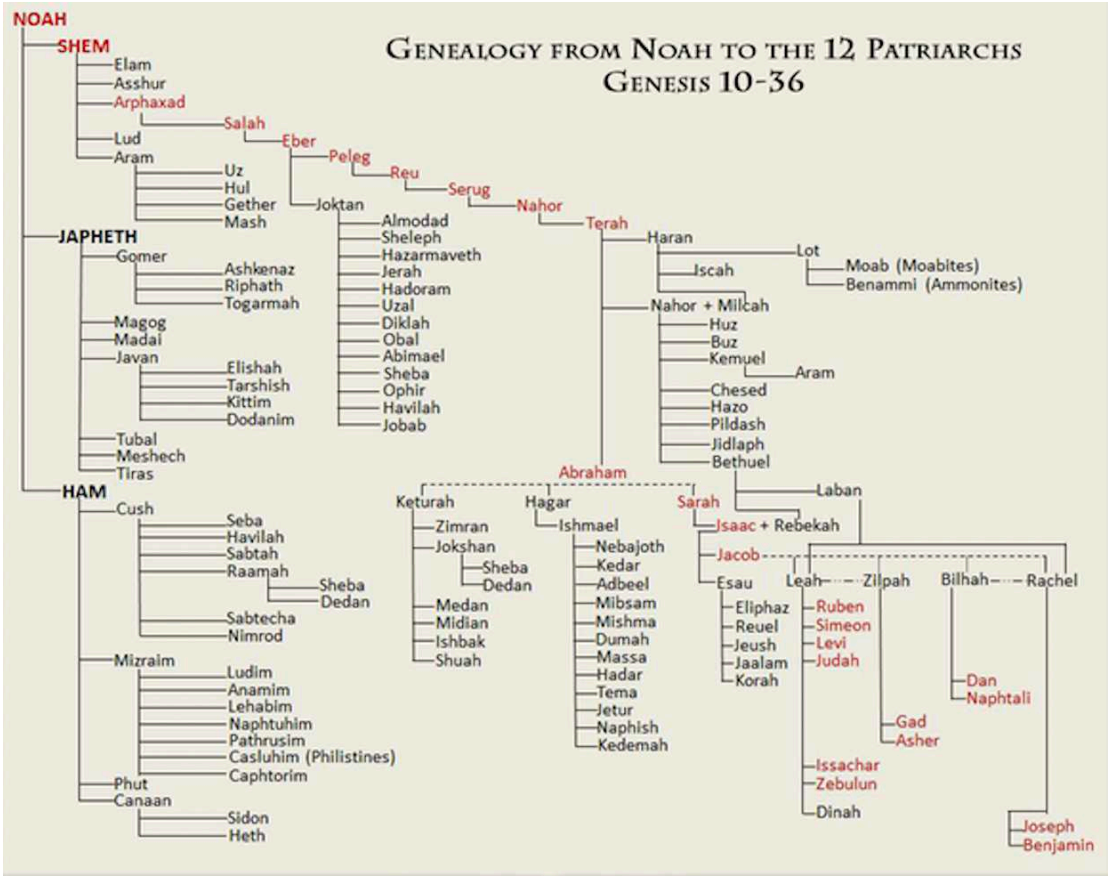
90—is nine days by sea and twenty-eight days by land,

91—and the land of the dominion of my lord is fifty days. Behold, (these are) those who fight against us.

92—Asia, Bab al abwab, Zibus, Turkey, and Luznu.

APPENDIX 6

GENEALOGY OF NOACH TO THE TWELVE PATRIARCHS



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